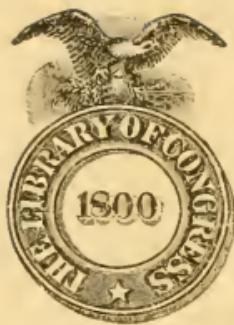


OUR OBLIGATIONS  
TO THE DAY OF  
REST AND WORSHIP

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REV. JAMES PATTERSON HUTCHISON

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# OUR OBLIGATIONS TO THE DAY OF REST AND WORSHIP

BY

REV. JAMES PATTERSON HUTCHISON

*Gen. Sec. of the Mid-West District of the Lord's Day  
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OUR OBLIGATIONS TO THE DAY OF REST  
AND WORSHIP



# Our Obligations to the Day of Rest and Worship

## CHAPTER I

### A CALL FOR THE DEFENSE OF THE DAY OF REST AND WORSHIP

*“The Sabbath was made for man.”—JESUS.*

*“As we keep or break the Sabbath we nobly save or  
meanly lose the last hope by which man rises.”—LIN-  
COLN.*

*“The longer I live the more highly do I esteem the  
proper observance of the Christian Sabbath and the more  
grateful do I feel toward those who impress its import-  
ance on the community.”—WEBSTER.*

HOW should we keep the Day of Rest and worship, has been a problem through the centuries. These pages are written to help the reader to think, first of all, how he should observe the day so as to get the most out of it, considering all his interests, physical, moral and spiritual, and live in harmony with our Master. The fourth commandment is before us, “Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work,

## 8 *Obligations to the Day of Rest and Worship*

thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." This command is in the decalogue and it has its claims upon us. How should we keep it? Each one must solve the question for himself. No one can be conscience for another. Some do not regard it as having any binding force upon them. Perhaps they have not thought much about the subject, or have not been trained to observe the day. Others are convinced that it is the law of God, binding upon us as the other commands of the decalogue. Some have no settled convictions on how the day should be observed, and use it as those about them may lead. The question we want each one to ask is, how should I, situated as I am, spend the Sabbath so as to obey the requirements of this commandment, so as to please God best and receive and give the greatest benefits intended by it? This is a strenuous century with modern inventions, large corporations and fast living. How far should the Christian Sabbath bend to suit these conditions, and how far should the conditions be made to conform to the fourth commandment.

The reader is asked to think, also, how he should conduct his business or occupation on Sunday. Will

your business yield a larger profit by Sunday and seven-day labor, or by turning the key upon it Saturday night and not opening up for business until Monday morning? Some attend to business seven days in the week, while others, in the same pursuit, use the day for rest and moral development. Are they more prosperous who attend to business on the Lord's Day or those who do not? And then our moral and Christian character enter into the problem; do profits increase by Sunday and seven-day labor to render an equivalent for the benefits of Sunday rest and moral development? Is it right to employ others in Sunday and seven-day labor so as to deprive them of opportunities of Sunday rest and the advantages of moral development that its observance affords? Can a person do more and think as clearly by seven days of labor each week, or by six days of labor and a day of rest and worship? What are the "works of necessity?" What is the minimum of Sunday labor in your business? What plan can be adopted which will allow the toilers who do the necessary Sunday work to rest and attend church?

The defense of the Sabbath in the community needs attention, also. There are places where the sound of the church bell is blended with the noise of building and teaming and holiday sports of the children; where places of business are open on the Sabbath day and people are coming and going with purchases from the stores; and their arrangements for social affairs and

pleasure outings make it impossible to attend the public worship of the church. All because the people have not thought how they should defend the day in the community for the nobler purposes of rest and spiritual upbuilding. Historians tell us that crime and immorality follow Sabbath desecration. And from those places where the day is largely given over to frivolity and business and conversation about secular affairs, proceed a large proportion of persons of degenerate and criminal tendencies, and a small proportion of individuals of the nobler attainments and ambitions of Christian character. In contrast with this is the community where the Sabbath has been more nobly defended for the sacred purposes of the day; where stores are closed and the people do no trading; where sporting and festivities are not engaged in, and the call to worship is responded to by a people who have formed the habit of using the day for more sacred purposes. From such places go forth a large number who occupy prominent places of honor and usefulness, and the percentage of crime is very low.

The situation today, calls for the attention of the people to another phase of this subject—to a united and organized movement for reducing Sunday and seven-day labor to the minimum, and defending the quiet of the day for rest and worship. A special and combined effort is required for this work. Leaders are needed who are specialists in this kind of effort who have

studied the conditions and have seen and feel the wrongs of Sabbath desecration. We need leaders who know and realize the greatness of the numbers of young men and women who are kept out of the Christian life by this evil that abounds and are pushed down into godlessness and demoralization. The people must stand back of those whose souls are on fire with zeal for this cause, and who are able to plan and lead the movement for defending the day of rest and worship. The public mind must be instructed and the public conscience awakened to a sense of the wrongs done. Petitions must be placed before those who are in position to regulate Sunday labor. Efforts already made prove that much can be done.

As the Anti-Saloon League and other temperance organizations combine the efforts of the people in preventing the evils of the liquor traffic; and the Home Mission organizations are the effort of the people in building up the religious life in neglected places; and the Foreign Mission Societies unite the efforts of the people in carrying Christianity into pagan lands; so the Lord's Day Alliance and kindred organizations combine the efforts of the people in securing the benefits of a day of rest and worship.

There never was a time when it was not necessary to make an effort to prevent the Sabbath from being crowded out. In the days when Jeremiah was the religious leader of the people, God told him to stand

in the gates of Jerusalem and instruct the rulers and people in Sabbath keeping, and reprove them for their Sabbath desecration. In the days of Nehemiah, a century and a half later, he said, "What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not God bring all this evil upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." He then put forth measures to defend the Sabbath. When God gave the commandments, including the fourth, to the Hebrew nation, He told them repeatedly, "Ye shall teach them diligently to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine houses and upon thy gates." Many times the Scriptures record earnest directions to keep the Sabbaths. And it is held up before us that because they polluted the Sabbath judgment was sent upon them. Always it has been necessary to make special effort to protect the day for its sacred uses. The people who have not made that sufficient effort have forgotten their Creator and in their blindness and idolatrous worship have paid the penalty of an irreligious people. Today, when business is on such a large scale that labor can scarcely cease with many for a day, and the attractions appeal to the baser nature as never before, we are in danger of allowing the love of money and the love of pleasure to rule

out the nobler sentiments by crowding out the Sabbath. We need to think carefully how we can help in a united movement to defend the day.

Never was the Sabbath so strongly attacked, or so poorly defended as in this commercial age. While we are directed to teach Sabbath keeping diligently unto our children, inscribing it upon "the door posts of thine house and upon thy gates," we find, instead, that large numbers of parents are bringing up their children with no instruction or example on this subject. They make the day a holiday with no instruction in the moral and religious life in the home. Many children see their fathers start out on Sunday morning with his work clothes and dinner pail to his work. Many others spend the day in sporting and return at the end of the day wearied with pleasure seeking. Some go to Sunday-school in the forenoon and leave the church at the close to spend the remainder of the day in carousal. They pass through the formative period of life seeing business, labor and sporting on all sides on the Sabbath, and when they read the fourth commandment, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," they wonder what it means. Is it any wonder that multitudes are about us who are in a state of inquiry about the meaning of the fourth command of the decalogue?

Attention is not given to this subject adequate to its need and importance. The writer has given attention to the number of books on this subject in the public libraries in smaller and larger cities. The result of the inquiry is, that no book on the subject is found usually, in the smaller cities, and those in the larger libraries are few and out of date, generally. Large numbers of volumes are found upon other subjects of comparatively trifling importance, while the Sabbath, which is fundamental in the moral and spiritual upbuilding of every life, inseparably essential to the church and important for the highest good of every home, is given the smallest consideration. Is there not occasion for us to stop and think of the meaning and need of the fourth command of the decalogue?

## CHAPTER II

### AUTHORITY FOR THE SABBATH

*“Remember the Sabbath day to keep it holy.”*—THE FOURTH COMMANDMENT.

*“It is easier for heaven and earth to pass, than for one tittle of the law to fail.”*—JESUS.

*“I was in the Spirit on the Lord’s Day.”*—JOHN I, 10.

*“Where there is no Christian Sabbath, there is no Christian morality; and without this free institutions cannot long be sustained.”*—JUSTICE MCLEAN OF THE SUPREME COURT OF THE U. S.

*“Laws setting aside Sunday as a day of rest are upheld, not from any right of the Government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops and in the heated rooms of our cities; and their validity has been sustained by the higher courts of the states.”*—SUPREME COURT OF THE U. S. BY JUSTICE FIELD.

*“The stability and character of our country and the advancement of our race depends, I believe, very largely upon the mode in which the Day of rest, which seems to have been specially adapted to the needs of mankind, shall be used and observed.”*—JOHN BRIGHT.

*"Of all Divine institutions, the most Divine is that which secures a day of rest for men. I hold it to be the most valuable blessing ever conceded to humanity."*

—LORD BEACONSFIELD IN HOUSE OF COMMONS.

*"There has perhaps never been a topic on which a greater number of the wise and good have been agreed, than the Divine authority, the sanctity and the value of a weekly day of rest and prayer."*—GILFILLAN.

*"Experience shows that the day of rest is essential to mankind; that it is demanded by civilization, as well as by Christianity."*—THEODORE ROOSEVELT.

**B**RIEFLY stated, the authority for the Sabbath is in the account of the creation in Genesis; in the fourth commandment; in Christ's acknowledgment of the Sabbath; in the continual reference to it throughout the Bible; in the evident need of a day in seven for rest and moral and religious refreshment, discovered in the physical, moral and spiritual nature of humanity as we read it in the Scriptures.

The Bible account of the creation is written in reference to the idea of six days for work and a sacred day. "The evening and the morning were the first day. The second day," through the six days. "He rested on the seventh day from all the work which He had made. And God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made." Nothing has given us the week but the sacred day in seven. The seasons

define the year, but no natural division has given us the week. Wherever we find the week of six days and a sacred day, we find evidence of the Sabbath. For a sacred day in seven is the only thing that defines the week. Humboldt says, "We find the cycle of seven days among the Hindoos, Chinese, Assyrians and the Egyptians."

Traces of the Sabbath are found throughout history. The word "Sabbath," is found on Acadian tablets of baked clay, now in the British Museum, that came from the age of Noah, who talked with Methuselah, who talked with Adam. The ancient heathen nations who lost the sacredness of the Sabbath, and turned from the true worship of God, yet retained the week, six days and a sacred day. Ancient Egypt worshipped Osiras, the Sun-god, symbolized by Apis, the golden bull, one day in seven. The Sabbath was observed on the plains of Babylon before the Hebrew nation was known, generations before the ten commandments were given on Sinai. The language of ancient Assyria has the word "sabattuv," with the meaning, "day of rest of the heart." (See F. Delitzsch in II Rawl., 32, 16). This should make clear that the Sabbath was not intended for the Jews only, as we have heard a few persons say. It was made at the creation of the world; that is, He made the world with reference to six days for labor and a day for rest and religious worship. As He made the world with reference to the law of

honesty and the law of truth, so He stamped in the nature of man that form of being which requires a day of rest in seven and time to cease from labor and turn his attention to the higher truths belonging to moral character. Honesty has been for the welfare of society, for God made man with that law built into his nature. There never was a time when it was not wrong to steal. And there never was a time when murder was not wrong. When Cain killed Abel his blood cried out from the ground just the same as it does today, when that crime is done. The law of the Sabbath is likewise the same. Man grows just as weary with seven day toil as he ever did, and he is just as prone to forget God and become demoralized and godless without a day each week for the study of the higher qualities of his being. The ten commandments define the relations which the Creator established between man and Himself and between man and his fellowman, when He made the world. These relations never change. Christ said "It is easier for heaven and earth to pass, than for one tittle of the law to fail." The heavens must pass away sooner than the nature of man would change so that continuous labor would not weaken man by weariness, or when man would not become godless with no day in the week for moral and religious purposes. Before the Creator inscribed the fourth commandment upon the tables of stone at Sinai, the same hand built that law into the nature of man in the Creation.

Authority for the Sabbath, then, is on the same basis as authority for, "Thou shalt not steal," or "Thou shalt not kill." God made the world that way. Each nerve and sinew of our bodies is constructed under the law of one day in seven for rest. He made the Sabbath law when He made the soul of man. He made the soul of man so that it needs a day in seven to give thanks and worship its Creator; liable to forget its Creator and needing to seek help. He created the Sabbath law when He created the affections in the soul, needing a day in seven to turn to the Creator and the nobler objects which we should love, but liable to turn to baser things. When Jesus said "The Sabbath was made for man," He evidently meant that it was made in the creation of the world. It was not made when the ten commandments were given, but when the world was created. It was not for the Jews, only, but for every human being, and for the creatures under us.

We have reliable authority for the Sabbath because *it is in the decalogue*. To realize fully that the fourth commandment is for our observance we should notice the place the ten commandments occupy as the law of God for our guidance.

First of all, they are from God. Not because He gave them on Mount Sinai any more than for the reason that He made the world with these laws in the world and in man. The law contained in the commandments are written upon the heart of man. We

know from our inner consciousness that it is wrong to steal; we know that one day in seven for rest is needful and that we should have a day each week free from secular toil that we might worship God and develop our moral and spiritual natures; we know that it is wrong to bear false witness. The ten commandments only define the duties which were established by our Creator when He made the world. We publish the laws of gravitation; but they were established in the relations of things when the world was created. We publish the law which we find when water becomes ice at a certain temperature, the law of expansion which the beneficent Creator made when He designed the world. So the ten commandments only define our duties to God and man which were fixed by the all-wise Creator when He made the world. God is the author of them. The Sabbath was not founded but promulgated by giving the law from Sinai.

The fact that *God* gave the ten commandments is emphasized in the account in the Scriptures. "He gave unto Moses, when He had made an end of communing with him, upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." The account of the giving of the decalogue emphasizes the extraordinary presence and authority of God. "There were thunders and lightnings and a thick cloud upon

the Mount, and the voice of the trumpet exceeding loud. And Mount Sinai was all together on a smoke, because the Lord descended upon it in a fire and the smoke thereof ascended as the smoke of a furance, and the whole Mount quaked greatly." The sublime presence of God in giving the ten commandments mark the fundamental character of the precepts given. They are God's law to man. They embody all our duty to God and to our fellowman. Nothing is left out and nothing in them is unnecessary. Many phases of duty are under each command. All rulers have laws for the government of their subjects. These are the laws for the Creator's servants.

*The ten commandments are perpetual.* They are for all people in all ages. They are not for one people or for one age; but they are the precepts that never change. Outward conditions change, but the duties imposed by these laws never change. There never was a time when it was not wrong to steal and there never will be. Murder was always wrong and there never can come a time when the relations of duty to our fellowman will so change as to make murder right, that is contemplated, malicious murder. The nervous system built into man is the same forever; it will grow weary with seven-day toil now as ever and there never was a time when people did not drift away from God and righteousness without a Sabbath. In Psalm 148:6, we read, "He hath also established them forever and ever.

He hath made a decree which shall not pass." These commandments are unchangeable because God is unchangeable and the nature of man is unchangeable. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "He is the same yesterday, today and forever." "With whom is no variableness or shadow of turning."

Not only is God the same for ever, but man is unchangeable in the relations and duties which the ten commandments define. A chart exhibiting the anatomy of the circulatory system of man in the days of Noah, if correct, would be as reliable for the surgeon today. The arteries and veins were located the same and carried the blood to the parts of the body. The heart has always been constructed as it is found today and has performed the same work of forcing the blood through the body. The nervous system communicates sensation and vital energy just the same today as in the ages of the past. The nerve cells have vital energy increased by rest and diminished by fatigue just the same today as when God gave the decalogue on Sinai. The muscles and the bones have similar elements in their structure and perform the same office. There is the same demand for food as ever, and no change has taken place in the necessity for honest labor, the right to property, the wrong of theft. Honesty and truth is for the welfare of society today just as they have always

been.

The soul of man was the same through the generations of the past as today. Man has always had affections and ambitions and responsibilities which are properly directed by the ten commandments. Love to God, reverence for Him and worship of God is expressed by the first three commandments. There is the same need of guarding these immutable relations and duties, and taking time for moral and spiritual development of the soul. Cain envied Abel; Saul envied David; the rulers of the Jews envied Christ; we find the same thing today. The soul of man is as fixed as the body. God is the same to us and we are the same to Him. Love to God is as essential as it always has been; reverence for things sacred is the same; faith is the same. One day in seven for rest and worship is the same since the beginning of the world, because God is the same, and man is the same; and the relations between God and man stand unchanged. The nervous system demands rest, for it has ever been made that way; the soul owes it always to give thanks to the Creator and Savior, and take a day in seven to worship Him, and to be free from labor to give time and attention that we may guard these sacred relations. The ten commandments which define these fixed relations and duties between the unchangeable God and man must be unchangeable.

The Gospel dispensation did not set aside the ten

commandments. The sacrifices which pointed forward to Christ, the Lamb without spot, slain once for all for the sin of the world, these sacrifices were set aside, and the ceremonial rites, but not the ten commandments. Jesus said "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." He follows this statement in the Sermon on the Mount by quoting from the decalogue. He confirmed the commandment when He said, "I say unto you, He that is angry with his brother without a cause" is guilty. "Do we make void the law through faith? God forbid: yea, we establish the law." Rom. 4:31. "Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. "It is easier for heaven and earth to pass than for one tittle of the law to fail," said Christ. The word of our God shall stand for ever. When the nature of man is unchangeable and God is immutable and the relations between God and man stand the same, how can we expect the ten commandments, which define our duties in these relations, to pass away? Therefore the fourth commandment of the decalogue, the longest command of the ten, the central command, the key-stone of the arch which supports us in our happy relations to God and to man, must stand forever.

*The words and example of Jesus give us authority*

for the Sabbath. When he said "the Sabbath was made for man, and not man for the Sabbath," and "The Son of Man is Lord, also, of the Sabbath," He acknowledged the Sabbath. He observed the day with sacred regard. We read Luke 4:16, "He entered, as His custom was, into the synagogue on the Sabbath day." This was spoken of him when at Nazareth, where He was brought up. We do not find a single statement recorded in which Christ denied the authority of the Sabbath or that it was set aside. He was accused by the envious rulers who had lost the spirit of religion, of breaking the Sabbath by healing on the Sabbath and by plucking the corn. But we do not understand these acts to be a violation of the fourth commandment. He never went after those to be healed on that day. There are seven accounts of Christ healing on the Sabbath, and all these cases were brought to Him or were in his presence as He worshipped and taught. In no case did he go out on a journey to seek and heal on the Sabbath. When He was teaching on the Sabbath in Capernaum in the synagogue there was a man "with an unclean spirit; and he cried out, saying, what have we to do with thee, thou Jesus of Nazareth." Jesus healed him.

The second miracle of Jesus on the Sabbath was immediately after the miracle in the synagogue. He went to Simon Peter's home. "They besought Him for her. And He stood over her, and rebuked the

fever; and it left her." The remainder of the Sabbath was spent in quiet, until the time of its observance was past.

The third miracle which Jesus did on the Sabbath was in the synagogue. In the presence of the impotent man they asked him, saying, Is it lawful to heal on the Sabbath day? that they might accuse Him. And He said unto them, "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much more value then is a man than a sheep? Wherefore it is lawful to do good on the Sabbath day." He answered their inquiry and their accusation by healing the withered hand. Mark 3:1-5.

The fourth miracle which He did on the Sabbath was, also, in the synagogue. A woman was in the synagogue who "was bowed together, and could in no wise lift herself up. And when Jesus saw her He called her, and said to her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the Sabbath." Jesus defended His act by saying, "Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, being a daughter, whom satan had bound, lo, these eighteen years, to have been loosed

from this bond on the day of the Sabbath?"

The fifth miracle which Jesus did on the Sabbath was when He went into the house of a ruler of the Pharisees to eat bread. "And there was before Him a certain man which had the dropsy." They were watching Him. He asked them, as they watched for His miracle. "Is it lawful to heal on the Sabbath or not?" He healed the man before them and defended his act with a similar statement that He had made before, "Which of you shall have an ox or an ass fallen into a well, and will not straightway draw him up on a Sabbath day?"

The sixth miracle done on the Sabbath was healing the man who had been thirty-eight years in infirmity, and was at the pool of Bethesda. The seventh, was the healing of the blind man, when they asked Him as they passed by, "Who did sin, this man or his parents, that he was born blind?" Jesus healed him by anointing his eyes with clay and asking him to wash in the pool.

These miracles of Jesus and these statements in defense of His acts of healing on the Sabbath, have been used by many to indicate that Jesus did not keep the Sabbath. And the accusation of the envious rulers against Jesus have been held up as accusations against those who keep the Sabbath today. But a careful reading of these accounts will show that Jesus did not violate the Sabbath by His acts of healing. There should not be considered anything wrong in such acts on the

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Lord's Day. And when Jesus said, "Is it lawful to do good or to do evil? Is it lawful to lift the ox out of the pit on the Sabbath day?" There is nothing in His words intended to set aside the Day of rest and worship. He evidently never intended to say that the fourth commandment was not to be observed, but approved of it by obeying the Sabbath and by stating that "the Sabbath was made for man," and, "The Son of Man is Lord of the Sabbath." Fair minded people see nothing inconsistent in healing the sick as Jesus did on the Sabbath. It was doing good; it was proving the divine power and mission of the Savior; it was extending the Kingdom of the Master. Of all the miracles Jesus did, only these seven were done on the Sabbath, and these in connection with his worship and teaching. He never continued his journeys on the Sabbath, but always went to the place of worship. These acts of healing were the only accusations that the prejudiced rulers, watchful of any acts of transgression in Him, could make in His disregard for the fourth commandment. Neither should any inconsistency be charged against the disciples for "plucking the ears of corn," on the Sabbath, when they were hungry.

Authority for the Sabbath is found in numerous other passages of Scripture. From Genesis to Revelation we find reference to it. Neither the Old Testament nor the New lose sight of the fourth commandment. After the resurrection of Christ "Sabbaton," the Greek word

for Sabbath, is always used when the first day of the week is referred to, and John in the closing book of the Revelation, refers to it as the "Lord's Day." Only a few of these passages need be referred to.

"Six days shall work be done; but on the seventh day is a Sabbath of solemn rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day He was refreshed." Ex. 31:14-17. The perpetual nature of the Sabbath is referred to in this passage, as well as the sacred character of the day.

The beasts that serve us need the weekly day of rest as well as man. "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid and the stranger, may be refreshed." Ex. 23:12.

Some may think this law may be set aside in a busy season or for other interests. There are works of necessity, but the rest day was urged in "earing time and in harvest. Six days thou shalt work, but on the seventh thou shalt rest; in earing time and in harvest thou shalt rest." Ex. 34:21.

The sacred character and uses of the day is empha-

sized. "Ye shall keep my Sabbaths and reverence my sanctuary," Lev. 19:30 and 26:2. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of the Lord, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken." Isa. 58:13, 14. "Her priests have done violence to my law, and have profaned mine holy things: they have put no difference between the holy and the common, neither have they caused men to discern between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Ezek. 22:26.

Blessing and protection is promised to those who keep the Sabbath. "It shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but to hallow the Sabbath day, to do no work therein; then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding upon chariots and horses, and this city shall remain forever." "Blessed is the man that keepeth the Sabbath from profaning it." Isa. 66:2. See also verses 6 and 7.

The judgment of God, is likewise declared, against

those who transgress the fourth commandment. "If ye will not hearken unto me to hallow the Sabbath day; then will I kindle a fire in the gates of Jerusalem and it shall devour the palaces thereof, and it shall not be quenched." Jer. 17:26, 27. Because Israel profaned the Sabbath they were scattered and humbled. "My Sabbaths they greatly profaned: then I said I would pour out my fury upon them in the wilderness, to consume them." "I lifted up mine hand unto them in the wilderness, that I would scatter them among the nations, and disperse them through the countries because they have not executed my judgments, but have rejected my statutes and have profaned my Sabbaths." Ezek. 20. Nehemiah wrote in Chapter 13:17, 18, "I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do and profane the Sabbath day? Did not our fathers thus, and did not God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath."

The day was called The Lord's Day, and was observed and called "The first day of the week," by the apostles after the resurrection of Christ. Acts. 20:7. "Upon the first day of the week (Greek Sabbathon) when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." "Now concerning the collection for the saints, as I have given orders for the churches of Galatia, even so do ye.

Upon the first day of the week (Greek word *Sabbaton* used) let every one of you lay by him in store, as God hath prospered him that there be no gatherings when I come." I Cor. 16:1, 2. John wrote the book of Revelation a generation after Christian work and customs had been established and he mentions "The Lord's Day" in Rev. 1, 10. "I was in the Spirit on the Lord's Day, and heard behind a great voice."

Too little stress is placed upon the fact that the first day of the week is called "Sabbath," by the Scriptures each time it is referred to, after the resurrection of Christ. Some of the passages may be quoted in which "the first day of the week," is called Sabbath in the Scriptures, the same Greek word that is used to refer to the seventh day of the week before the resurrection of Christ. Matt. 28:1. "In the end of the Sabbath, as it began to dawn toward the 'first day of the week,' came Mary Magdalene." The seventh day and the first day of the week are both referred to in this verse, and both are referred to by the same word, "Sabbaton." There can be no other translation literally given than, "In the end of the Sabbaths, (The Old Testament Sabbaths) as it began to dawn toward the first of the Sabbaths (The first of the Sabbaths under Christ's completed work), came Mary Magdalene." There are reasons why the translators rendered the second "Sabbaton," the first day of the week. It evidently was to make clear that it was not the seventh day Sabbath.

The Gospel by Mark uses the same word, "Sabbaton," in referring to the first Christian Sabbath. Mark 16:2, "Very early in the morning 'The first day of the week,' they came unto the sepulchre." The statement given by the Holy Spirit is. "Very early, on the first of the Sabbaths, they came to the sepulchre." Luke uses the same word, Sabbaton, "first of the Sabbaths," Luke 24:1, also John, 20:19, in referring to the first day of the week after the resurrection. The reading of these statements conveys to the reader a very slight impression. The use of the word referring to the Sabbath in the Scriptures must be studied carefully to understand that the first day of the week is the Sabbath, by divine authority.

As some say the fourth commandment is not binding upon us because Christ healed on the Sabbath day, and from His words of defense, that we should lift the ox out of the pit on the Sabbath; there are others who would construe three statements made by Paul, concerning certain customs that arose in his day, as meaning that the fourth commandment is no longer binding upon us. His statement in Rom. 14:5, 6, has been so construed. "One man esteemeth one day above another; another esteemeth every day alike. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord." The apostle is not writing about the Sabbath in this chapter.

There is not a word in the chapter about the decalogue, or about the Sabbath as a divine institution. He is writing about certain customs and ceremonies observed by some and not observed by others. He was writing about matters of conscience in eating meats. Today some give special reverence to Good Friday, Lent, Ascension Day, Easter, Christmas, while others in the Christian Faith esteem every day alike in respect to these days. But there is nothing for or against the fourth commandment in this passage.

Paul's similar reproof to the Galatians, Gal. 4:8-10, has encouraged some to think lightly of the decalogue, especially the fourth commandment. A study of the meaning intended will easily satisfy anyone that the Sabbath is not set aside by Paul's statement. "When ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggardly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times and years." Galatians was written to overcome certain Judaistic teachings. Some had taught them, "Except ye be circumcised ye cannot be saved." Other ceremonial rites, heathen and Jewish, were practiced by the Galatian Christians. Some had been heathen idolaters, and were carrying their pagan observance of days and anniversaries, which they observed, "When ye knew not God." It was not easy for

them to give up their former ceremonies. In Esther 3:7, we read of them observing "days and months and times and years." "In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar." They had "stargazers and monthly prognosticators," and heathen and Jewish festivals, which they were placing with equal sacredness with the appointments of the Gospel. In denouncing these Paul never thought of the decalogues or the Christian Sabbath.

The only other passage so far as we know, that any have thought of, in this connection, is Colossians 2:16; in which Paul wrote of precisely the same controversy to the Colossians that was troubling the Romans and Galatians, referred to in the previous passages. "Let no man judge you, therefore, in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day." There were more than one hundred traditions regarding the observance of the Sabbath. The Pharisees and rulers of the Jews troubled Jesus about these meaningless forms in Sabbath observance. The Jews continued to observe the seventh day as the Sabbath and the Christians observed the first day of the week. More than a century later Tertullian wrote of the controversy that was still on about the Sabbath. He wrote, "We keep the first day of the week instead

of the seventh, because our Lord rose from the dead on that day." All that Paul advised in this statement was, "Let no man judge you," in these things. If they had a good conscience and followed it they should do well, in all the controversy about them, what they thought best they should do.

There is a difference between the ceremonial observances, which were connected with the sacrifices, typifying Christ to come, and the ten commandments. The first were to pass away when Christ offered Himself, once for all. The Epistle to the Hebrews makes plain what was to pass away and what did not pass away with the offering of Christ. But let us not be deceived into thinking that the ten commandments were a part of the ceremonial law that ceased to be required of us when Jesus gave His life as a sacrifice for our sins.

No one can think for a moment that these incidental statements of Paul concerning the controversy in the early church about the ceremonial law and the customs of the times, were intended to set aside the Sabbath. Our authority for the Sabbath and the decalogue is the most substantial possible. It is in the plan of creation; it is in the Word of God; in the thunders of Sinai; in the tables of stone. We have authority for the Sabbath in the godly character and Faith of those who have observed it, and from the absence of these qualities in those who have not kept the Sabbath; from the example of Jesus, and from His teachings, that the Sab-

bath was made for man, and that it was easier for heaven and earth to pass than for one tittle of the law to fail. It is written in the hearts of the people of God, and inscribed in the physical being of the race. Paul, who forbid his converts from observing the pagan or Jewish ceremonies, dates or customs which were to pass away, wrote to these same people in the same letter, "Do we make void the law through faith? God forbid; yea, we establish the law." "I had not known lust except the law said, Thou shalt not covet. . . . Wherefore the law is holy, and the commandment is holy, and just and good."

## CHAPTER III

### ONE DAY'S REST IN SEVEN

*"Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."*—FOURTH COMMANDMENT.

*"It is as unreasonable as inhuman to work beyond six days weekly."*—HUMBOLDT.

*"Resolved, That in the opinion of the Federation of Labor there is no necessity for Sunday work. The labor people demand, not as a privilege, but as a right, that they should have the Sabbath for their own use. It was made for man. Resolved, That we urge our members to continue their warfare against Sunday work, remembering that, if six men work seven days, they do the same work of seven men in six days; therefore, every time six men work on Sunday, they are taking the bread out of the mouth of one fellow workman."*—ADOPTED IN NATIONAL CONVENTION, DEC. 15, 1896.

*"Operatives are perfectly right in thinking that if there was no Sunday rest, seven days work would have to be given for six days pay."*—JOHN STUART MILLS.

**W**HEN we consider one day's rest in seven, a subject that has received entirely too little attention, we must note the commercial conditions, today, that enter into the problem; what is the minimum of Sunday labor in these conditions? What economic benefits, do the facts show, result from the six-day plan compared with Sunday and seven-day labor? The need of educating the public mind, conscience and habits in the observance of a day of rest and quiet; how much consideration is to be given to the claims of a day of rest and worship because of its part in the development of Christian character and Faith of the individual and of the children in the homes?

Those who have not given special attention to this subject have but little impression of the number of persons who toil on Sunday and seven days each week. In a city of about 35,000 population an effort was being made to secure a law for one day's rest in seven for employees, with certain exceptions. Some said there were no persons, scarcely, who worked seven days each week in that quiet town. But a careful estimate showed that about three thousand labored all or part of Sundays and seven days successively. A large number of hotels were in the city employing labor Sunday and seven days, and at such times as to render church attendance largely impossible. Public works of the city employed large numbers in Sunday labor, including the

street car service, electric light plant, gas plant, post office and public officers. Works just by employed a few hundred persons continuously. The Sunday news papers required Sunday labor from many in publishing and distributing the papers. A large number of teamsters labor continuously. Many stores were open on Sunday, including not only restaurants, but confectioneries, drug stores and many other stores. Many served large dinners with dinner parties on the Sabbath, which employed, not only the regular servants but additional help, and ice cream dealers and others to be employed on Sunday. Many were employed in railway service, dairy, janitor, elevator service and many other forms of employ, while many labored voluntarily in their own secular pursuits, in continuous labor. So that it was found that about one person out of every twelve was engaged in work, at least part of the time, on Sunday. What portion of this was in "the works of necessity and mercy," each one must determine for himself.

The Federal Bureau of Labor made investigations into the labor condition of 174,000 employees in the iron and steel industry of the U. S., and report that of that number 50,000, or about 29 per cent. were laboring seven days a week. Twenty per cent. of the number worked seven days each week and twelve hours a day.

From the report of the Secretary of the Government Department of Commerce and Labor, it is found that

from 90,000 workmen investigated by the department about 28 per cent. of them worked seven days in the week, and more than twenty per cent. of them labored eighty-four hours per week, which meant, that the workmen labored seven days a week and twelve hours a day. This was regarded by the Secretary as a condition of over work. We need not ask if these people who are laboring in a steel plant twelve hours on the Sabbath day, are attending to religious duties in their homes, or growing into the Christian life.

The state department of labor of New York sent to the secretaries of trade unions asking for reports of amount of seven-day labor among their members. Unions with a membership of 300,000, in New York, reported 35,742 of their members worked seven days in the week. This is about 12 per cent. of the members of labor union workers. And labor unions discourage Sunday labor. A large amount of Sunday labor may be expected from toilers outside of these organizations. It will be noted, also, that the membership reported is about 28 per cent. of the wage earners of the state. The Minnesota state bureau of labor investigated the condition of labor in respect to Sunday work, and found that, in various trades, industries and occupations in that state, 98,558 persons engaged in Sunday toil. This is about five per cent. of the entire population of the state, who are employed to labor in Sunday and seven day-labor. In one county, Allegheny county, Pennsylvania,

it is reported after investigation, that 14,000 persons are employed to work seven days a week. In a large steel plant in this country investigation showed that out of 9,184 men employed, 2,628 worked seven days a week. Of these 85 worked over twelve hours each day, and 2,322 labored twelve hours each day of the week, or 84 hours each week. About the same number of men worked twelve hours each day for six days of the week, or a total of 4,725 men labored twelve hours in twenty-four, which was 51 per cent. of those employed, twelve hours each day for six or seven days a week. The writer, in an endeavor to secure better Sunday rest conditions in one of the largest steel plants, found from the books of the company, that on the Sabbath preceding 1,120 persons were required to labor where the total payroll was a little more than 4,000 persons; which is about 28 per cent. of seven-day toilers, of the total number employed.

From these statements it will be seen, when these estimates were taken, that in the steel industry of our country, about 28 per cent. of those employees work on the Sabbath day or seven days a week and eight hours a day; and about 20 per cent. labor seven days a week and twelve hours a day. In addition to this there were some who worked, irregularly, overtime. And in changing shifts, from night to day work, some labored sixteen hours or more, consecutively.

To show that all this Sunday labor is not necessary,

the amount of Sunday and seven day labor was much greater in some mills than the same kind of work in other mills; and the amount of Sunday and seven-day toil has been and is being greatly reduced, with no apparent financial loss, but rather, with better economic conditions. In one of the steel plants the seven-day workers were about 20 per cent. of the total number employed, while at another the seven-day workers were from 28 to 43 per cent. of the employees. In one of the plants there was a full stop of twenty-four hours on Sunday of the rolling mills, and the open hearth furnaces were not operated from Saturday night until some time on Sunday, when the steel was heated for the rollers to begin Monday morning. In the other plant, no more successful, the rolling mills and the open hearth furnaces were operated on Sunday and every day, at least part of the year. Blast furnaces are constructed so that they cannot be shut down on Sunday.

In addition to the vast numbers that are employed to work on the Sabbath in the steel industry, other forms of employment are being constructed more and more without "remembering the Sabbath day to keep it holy; six days shalt thou labor and do all thy work." The affairs of the world are arranged for business and traffic and society and pleasure on the Sabbath day. The popularity of the Monday stock market has built up a large trade in live stock on Monday, which means shipment on the Sabbath. Large dinners, social events,

excursions on the Lord's Day, all mean more labor in furnishing transportation, foods, baggage, confections and domestic service. Sunday trains cause labor from the firemen, engineers, conductors, brakemen, porters, and require multitudes to labor all along the line in meeting the train, and others to provide fuels and other materials necessary to run the train. More labor is required from the street car employees on Sunday than on other days of the week. The Sunday newspaper, even a larger edition than is published on other days of the week, requires labor on the Sabbath or on Saturday night, and so interfering with Sabbath duties, in type-setting, press work, composing rooms, distributing and selling by trainmen, postmen, news dealers and news boys. The public telephone, telegraph, electric light plants, the open store and numerous forms of Sunday service, call for Sunday labor. And Sunday labor calls away from religious worship and spiritual development on the day divinely set apart for rest and worship. It is not our part here to say what portion of this work can be dispensed with on the Sabbath. We may justly contend that in all forms of continuous industry, Sunday labor should be reduced to the minimum, and the sacred uses of the day be extended to the maximum. If we take the state of Minnesota as an average, as reported by the State Bureau of Labor, five per cent. of the population engaged in Sunday labor, that would mean the enormous portion of our people numbering

about 5,000,000 persons, toiling on the day of rest and worship, in the United States. When we consider what this means in the physical, moral and spiritual conditions in the individuals and in the homes represented, in the future years, we cannot be indifferent to this subject.

One of these men said, before he was employed to labor on the Sabbath he went to church, and gave attention to the development of his Christian life. He was raised in a Christian home. His father and his mother were active church workers, and brought him up to think of the better things of life. But when he began working on the Sabbath, he ceased to go to church, and found religious interest and moral life declined. For a few years he has been engaged in Sunday labor, and has found a contrast in his life, in respect to moral and religious living, compared with the years before he began Sunday labor. He was asked if there is not something wrong about requiring a man to so labor on the Sabbath day that he cannot take care of his moral character and the salvation of his soul? He replied, "WE know it's wrong, and we feel it, but what can we do?" It is for the American people to think what must be done, and to do it. For he represents the millions of Sunday toilers in their loss of moral and Christian character.

## CHAPTER IV

### PHYSICAL RESULTS OF SEVEN-DAY LABOR

*"In seed time and in harvest, thou shalt rest."*—  
BIBLE.

*"Our company does not consider favorably the application of a person who works continuously."*—PRESIDENT LIFE INSURANCE COMPANY.

*"I believe the institution of the Sabbath is one of the greatest benefits the human race ever had. I believe in the strict enforcement of the law that prevents servile labor being carried on on the seventh day."*—HENRY GEORGE.

BACK of the appeal for Sunday rest, or for one day's rest in seven, is the physical necessity. When man was made for six days work and a day of rest then continuous labor must do him harm. An investigation into the structure of the nervous system, and its relations to the healthy action of the other parts of the body, makes clear the necessity of a day of rest from the regular efforts of the week.

The nervous system directs and controls the different organs of the body. Vigorous action of the organs depends upon the nerves. If the vitality of the nerves runs low the action of the organs of the body is weak;

and if the nerves are full of vitality the work done by the functions of the body is vigorous and complete.

Each nerve cell is capable of expansion or contraction, according to amount of vitality. Scientific investigations have shown that after rest brains cells have certain size and configuration. After long nervous strain and stimulation, cells are shrunken; borders of cell become irregular; the nuclei become reduced. The nuclei, an oval substance within the nerve cell, are reduced sometimes as much as fifty per cent. after a few hours labor. The fresh supply of daily created energy gives out when you have worked so much, and if work is continued after the created energy has become exhausted, then the reserve force is borrowed from. After complete rest the nuclei and cell are restored to normal size. You look upon the face of one and see the marks of weariness. The sunken cheek, the dull eye and nervous action tell of nervous exhaustion. It is the reduction of the nerve cell which shows itself in the face and in the action. It is the lack of vitality and consequent lack of repair of the tissues of the body. The muscles quiver, the mind fails to think accurately and easily; the liver and kidneys and stomach and heart and lungs and all the powers of the body fail to do their work well. Poison is thrown back into the system instead of being carried off. The skin takes on a pallid complexion instead of the ruddy glow intended by nature. The worn out and decaying parti-

cles of tissue are not replaced properly with new cells. All because the law of rest which our Creator has commanded, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no work," has been violated, and the requirements of rest and sleep have not been fulfilled.

The rest of the night does not completely restore the nervous system to its normal condition. There is a letting down of the vitality through the six days of the week. So that there must be a relaxation for one entire day in seven, that the nervous energy of the body may recover. Shifting the energies of the body is relaxation; unless that shifting taxes the nervous energies unduly. Dissipation may weaken. Over stimulation on the day of rest may weaken through other causes. The day spent in religious devotion is rest.

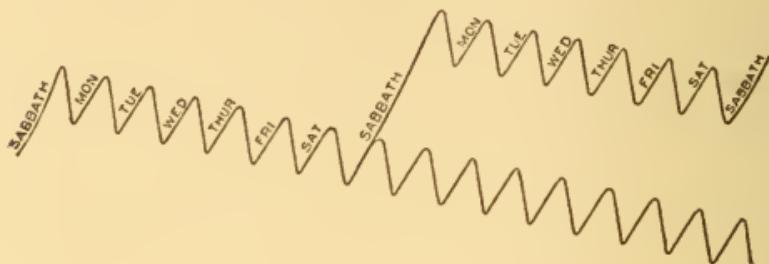
Experiments made with a vigorous laboring man showed that during a day of work this man expended under the form of carbonic acid gas 192 grammes of oxygen more than he could inhale in that time. And, further, that during the night of rest and sleep he inhaled more oxygen than he exhaled under the form of carbonic acid gas. And that this surplus received during the night supplied only in part the loss during the preceding day of labor. He did not recover by the night of rest more than five-sixths of the loss of oxygen during the day of work. The experiments showed a con-

stant loss of oxygen by the day's labor in excess of the amount accumulated during the night, until by a period of rest, the loss can be restored to its normal condition. To prevent the depletion of the necessary amount of this vitalizing element, one day in seven of rest is essential.

Oxygen is the vital spark of the body. If we invite it into our bodies in proper proportion, by obedience to nature's laws, it gives tone and energy to all the body. It gives vitalizing power into the blood. It causes the food to become assimilated and gives strength to the body. It burns out decaying tissues and helps the rapid supply of healthy cells instead. The lungs carry it to the blood and the blood distributes it throughout the body. The world is nine-tenths oxygen. Its proper distribution through the human system means health. But the seven day toiler cannot have that vitalizing element in proper proportion in his body; because he violates the law of rest by which it is obtained. It is necessary to have a regular and complete day of relaxation each week. Nothing can take the place of one day of rest in seven. Nothing can supply its place. A celebrated physician has said that, "The proper rest of one day in seven will increase by seven years, the duration of a life of fifty years." What healthy nerve cells are in imparting vitalizing activities to the functions of the body, the proper supply of oxygen is, in transforming food, water and air into nourishment for sup-

plying healthy blood, tissue and energy.

Dr. A. Haegler, of Basle, Switzerland, has given much study and investigation to the physiological effects of Sunday rest, and one day's rest in seven, and has shown the result of his investigations of Sunday rest as compared with seven days of consecutive labor, by the following diagram:



The chart indicates how bodily energies decline by Sunday labor, and are restored by Sabbath observance. We are weary in the evening. Sleep restores almost, but not entirely, to the condition of the morning before. The rest of the six nights of the week restores in part, but not completely, the loss of nerve force, oxygen and vitality by the work of the six days. The necessary oxygenation in the body falls lower each day of the week; the repair of the tissue is not complete; there is some fatigue Sabbath morning; some poison has been thrown back into the system; some damages have not been restored. The Sabbath, with its quiet of rest and

spiritual refreshment, is necessary for making repairs. Sunday rest and worship permit the nerve cells, which serve as a storage battery for the body, to store away a supply of nervous energy required for the trying conditions of toil and exposure during the coming week. The day of rest in seven gives the lungs, kidneys and liver a chance to clear away the rubbish that has accumulated during the week of labor. If the Sabbath is not observed the rubbish continues to increase and the body declines as indicated by the curved lines. But by the restoring rest and quiet of the Sabbath the body is restored back to the level of the preceding week.

We can see how the Dean of the New England medical colleges can say, "The Sabbath is a hygenic necessity." Dr. Calmers said, "I never knew the man who worked seven days in the week without becoming soon a wreck in health or in fortune or both." The celebrated physician, Dr. Messler, said, "The proper rest of one day in seven will increase by seven years, the duration of a life of fifty years." We should not question why God has placed the fourth commandment in the decalogue, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath, in it thou shalt not do any work," but from these facts, all of which are from careful demonstrations, we can see the reason.

One can work eight hours a day with no extraordinary waste of vital force. But one hour of labor when

weariness sets in wastes the vital energies a certain per cent. Two hours of labor continued under fatigue exhausts the vital forces more than twice as much as one hour of labor in fatigue, and more than eight hours labor without fatigue; and the proportion of waste multiplies with the time of labor spent in weariness. The Sabbath of rest is essential to prevent the condition of fatigue.

One example might be referred to, which represents thousands of others, who have suffered from seven day labor. He was for a number of years a merchant in Colorado. He kept his store open every day of the week. For years he had not Sunday rest. When about forty years of age he began to break in health; when fifty he was pained much, and during the later years of his life he has suffered much, and walked about with difficulty. He has been compelled to give up his business, and pay the penalty for his thoughtless violation of the Creator's law, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." When anyone is so thoughtless as to violate that law his health will give away somewhere. The weakest point of the physical system will grow weary and poison and destroy the healthy repair until the transgressor is compelled to cease from work, not only on the Sabbath, but during the seven days of the week, or make but feeble effort at any time.

Tests have shown that seven-day labor damages both

physical and mental powers, and prevents successful effort. We give but one well authenticated example here. A man, who has since become a successful business man, in his early manhood, was asked to work on Sunday, when he was applying for a position. The work was driving piles for the construction of railway bridges. The young man said that he would like to have the position, but he could not labor on the Sabbath day; he was not brought up that way and could not conscientiously do it. The employer said, "Do you think we could let you off when all the others work on Sunday?" The young man replied that he had a perfect right not to employ him, but he would like to try the position and put to the test the value of Sunday rest. And if his company of men did not do as much for him, without Sunday work as they did who labored seven days a week, then he could discharge him. He allowed him to try the work, with a company of men, with no Sunday labor. He and his men worked under exactly the same conditions as others who labored Sunday and every day, but did no Sunday work. The result was, in six months, by actual count, the company of men who worked six days and rested on the Sabbath, drove one hundred and fourteen more posts than the other company that labored seven days each week. Proving, as it has often been proved, that "The Sabbath was made for man."

## CHAPTER V

### ECONOMIC BENEFITS FROM SUNDAY REST

*"If thou shalt harken diligently unto the voice of the Lord thy God, to do all His commandments, . . . . Blessed shalt be thy basket and thy store. . . . . But, if thou wilt not observe to do all His commandments and His statutes, . . . . thou shalt not prosper in thy ways."*—Deut. 28.

*"A Sabbath well spent brings a week of content,  
And strength for the toils of tomorrow;  
But a Sabbath profaned, whatever is gained,  
Is a certain forerunner of sorrow."*

*"Seven day workers are positively poor workers, lacking the vigor, stamina and character so necessary to the maintenance of a sterling manhood and womanhood."*  
—SAMUEL GOMPERS, Pres. American Federation of Labor.

**T**HERE is every reason to believe that individuals or corporations will declare larger dividends and build up better conditions, by the policy of a day of rest in seven than by constructing their plans for Sunday and seven day labor. A certain amount of Sunday work is necessary, which is used as an excuse for large amounts of unjus-

tifiable Sunday work. Sunday and seven day work reduced to the minimum, as honestly and diligently as any other of the ten commandments should be observed, is the most profitable policy. The following facts and principles operate in making it the only safe policy.

God created man for six days for labor and a day for rest and worship each week.

The nervous system cannot maintain its normal condition of freedom from weariness, or its most productive condition of activity with Sunday and seven day labor.

More and better work can be done with six days labor and a day for rest and worship, than by seven days of consecutive toil.

Accidents increase with Sunday work, and accidents are expensive.

Contagious disease is more liable, and breaking of health increases with Sunday work.

Seven day labor reduces strength and efficiency. Any one can think more clearly, act more pleasantly, strike harder and more accurately when he has Sunday rest.

To these another must be taken into consideration, which is not in the line of natural law but enters into the problem; and that is, Providence honors them that honor Him. The blessing of the Divine hand is for those who "Remember the Sabbath day to keep it holy."

The working of these principles are invisible; so that

those who disregard the law of Sunday rest do not see how far they have fallen behind by so doing. They attribute the losses therefrom, to other causes, and proceed to explain how it would be impossible to conduct their business with success without Sunday labor. They often are not convinced of the losses of seven day work. We find many are not succeeding well and make an effort to explain how they could not succeed at all if they would give up Sunday labor, while others are succeeding better who actually employ no Sunday labor in the same kind of business.

An example of this is in the Jefferson Furnace Company, which was owned and managed, principally, for a number of years by Mr. Hughes, a man who had high respect for the ten commandments. With an increasing business he did not employ men to work on the Sabbath day. He arranged the materials and furnaces with reference to six day turns, with no labor on the Sabbath. Others in the same business in the same locality employed Sunday and seven day labor, and contended that it was necessary for success in their business. The Jefferson Furnace Company, with no Sunday labor, declared as large or larger dividends as any other furnace company in the vicinity or in the state. More than that, the other companies in that locality, whose managers explained how it would be impossible to succeed without Sunday labor, have gone out of business, when Jefferson, with no Sunday labor, won the

business and succeeded. If the names of the firms that keep the Sabbath be placed on one page, and those which do not, on the opposite page, the contrast would prove the merit of the fourth commandment.

The comparative profits from six and seven day labor needs careful consideration. It has not had adequate attention. The public have not been convinced that seven day labor is not profitable. Reducing Sunday work to the minimum has not been studied. The average business manager has not thought any more of the subject than that he can see work progressing on Sunday, and therefore, they are gaining just that much. The invisible losses he has not investigated; neither is he convinced of the wrong that is done against God and his fellowmen, thereby. There are some, however, who have been persuaded to investigate. The manager of one of the departments in a large industry, employing over 4,000 persons decided to investigate how much loss, as he supposed it would be a loss, that would result from no Sunday work. He let off the employees on Sunday, figuring in detail the expense and profits, compared them with the seven day labor, and found greater profits with no Sunday labor than with seven day work. He thought it might be because of other conditions that the better profits resulted, and he tried it again, carefully figuring to know the profits, both by employing labor seven days and by the plan of no Sunday labor. The second experiment resulted

with financial advantage by the Sunday rest plan. He has given strict orders, that no labor shall be done in his department on the Sabbath. It remains for the factory managers and mill managers and railway superintendents who require their employees to make weather reports, car reports on Sunday and ship lumber, stone and every kind of imperishable materials, telegraph and telephone managers, those engaged in mercantile pursuits and many others, to calculate the loss they are suffering from inefficiency and accidents caused by keeping men at their posts of duty seven days in the week.

The Post Office Department of our government made an effort by the petition of good people throughout the country, to reduce Sunday labor. Thirty-five thousand persons were given freedom from Sunday labor and about seventy thousand more had their Sunday labor reduced. Some, who had not investigated the material losses from seven day labor, thought the change would increase the indebtedness of the Post Office Department. But instead of increase of indebtedness, in less than two years after the thousands had been released from Sunday labor, the former indebtedness of seventeen and one-half millions of dollars was entirely eliminated. There was a statement from the Department that they had increased efficiency and economy, "because the men had a better mind to work." The federal reports show that in Belgium there were less accidents

and fatalities on the railways of that country after their national law requiring fifty-two rest days each year for employees went into effect.

The ministers of Cripple Creek gold mining district presented the following petition to the mine owners association: "Gentlemen, we the undersigned respectfully and earnestly urge you to close your mines on Sunday, except such work as may be absolutely necessary for conserving the properties. And we beg leave to submit for your consideration the following reasons: 1. It is a fact established by the widest experience and by every possible experiment, that men need rest from toil one day in seven. 2. It is also a fact established by experience, that in the long run, month in and month out, man will do as much or more work by laboring six days a week as working seven. 3. Many work in the mines who are entitled to and desire the rest of the Sabbath that they may enjoy, unwearied, the privilege of divine worship in the church, and many have homes and families who desire and ought to have the Sabbath for rest and the culture of home life. 4. Sunday rest is sanctioned by the best American traditions, by the laws of the nation and of the commonwealth of Colorado, and by the Word and commandment of Almighty God. 5. Sunday rest is needful for building up the moral tone of all classes of society and of the workmen no less than of other classes. If workmen are to render faithful service they must be built up in moral charac-

ter by every helpful influence. Among these helpful influences none is greater than the rest of the Sabbath, with the opportunity it brings to inculcate honesty of conduct and nobility of character. But, on the other hand, Sunday labor is an entering wedge which finally unsettles all regard for both God and man." In response to this petition the mines generally closed on Sunday for awhile at least. One of the mines which closed on Sunday went back to the plan of seven day labor. The secretary of that mine looked over the books some months after the mine was again working on Sundays, and summed up the amount of ore that was shipped per month while the mine was closed on Sundays, and compared the amounts with what was shipped during the month of seven day work. He found that more ore was shipped when the mines were closed on Sunday than while engaged in seven day work. He reported to the manager of the mine the result of his investigation. But the men continue to toil seven days in the week, spending the day in the damp mine and the evenings in the foul air of the drinking and gaming places.

Years ago, when the street cars were drawn by horses, experience proved the wisdom of giving every horse a day of rest in seven. The street car company of London found that they could get more service from the horses and the animal would serve them longer by the divine law of rest. But employers of humanity seem to be slow to learn the financial benefits in observing that

law. A street car conductor in Chicago was gruff with the passengers. His surly spirit brought one of the passengers to remark in a kind way, "Your work does not seem to go well, today." "No," he replied, "I am worn out. I have not had a day of rest for months." He pointed to the car barns where the horses of the company were kept, and said, "I know that the two hundred and fifty horses that are kept in that barn have one day of rest each week; for the company have found out that the horse will last longer and be more profitable to them when they give them a day of rest each week; but we men—" He shook his head, and continued, "We men are expected to work Sunday and every day. It costs money to buy a horse. But when we men play out they turn us off and hire another man." But losses occur from wearing out the man by seven day toil as well as from wearing out the horses. The lack of power in the wearied man to attend to detail, and lack of good will caused by compelling him or allowing him to disobey the Sabbath law renders him an unprofitable servant.

Accidents and losses from carelessness figure prominently in causing Sabbath breaking firms to fall behind Sabbath keeping firms in material success. Accidents are the result of carelessness somewhere. They may be from neglecting complete attention to orders; or from failure to give orders distinctly in some detail; or failure to estimate the full importance of some con-

ditions, and to provide adequately for what may occur; or from lack of moral concern, such as over-eagerness to make money, too low estimate of the value of human life, or too low estimate of the value of property of another, or unfaithful service. Disobedience of the Divine law of the Sabbath enters prominently into all causes of accidents that may be named. Losses result not so much from unwillingness to do as from lack of alertness. Fatigue which is caused from disobedience to the fourth commandment brings lack of acuteness of attention. Moral qualities which only can give proper estimate of the value of life and property of another and faithfulness in service, are dependent upon sacred uses of the Sabbath. We need not wonder that following a national law in Belgium requiring one day of rest in seven, seventeen of the rest days to be on the Sabbath, each year, there were 54 per cent. less accidents causing loss of life from thoughtlessness of the workmen.

Mr. Divan, who for a number of years was Vice President of the Erie Railway Company, and has occupied many positions from the lower to the higher offices, said before the committee when the Blair Sunday rest bill was before Congress, that he believed an engineer could conduct his engine more safely when he had his Sunday rest, that he could give more accurate attention for safe service. An engineer who was held responsible for causing an accident on the Denver and Rio Grand railway, because he was running the train

a few minutes ahead of time, said to his friend that he did not know why he was disregarding orders. He was not himself aware of the effect of his seven day labor. We may imprison employees who have been kept at work in violation to the Divine law of rest for their consequent errors and loss of life, but who is responsible?

One thoughtless act in an employee caused a railway company a loss of \$100,000. If that amount was spent in permitting the employees to have a day of rest in seven, or in eliminating Sunday labor, accidents would not cause these losses, as they now do. Expensive equipment for preventing accidents is provided, but that will never take the place of repairing the man by the Sabbath of rest.

The economic benefit from the divine law of weekly rest may be read from one of many similar incidents in travelers crossing the plains with teams. This incident was given by Mr. Majors, who observed the Sabbath in his business in freighting with ox teams between Santa Fe and the Missouri river. Another in similar business, asked Mr. Major at Santa Fe, as they were together there, how he could afford to lose one day each week. Mr. Major replied, "I gain more by observing the Sabbath than you do by disregarding it." The other disputed with him; but they both started with their ox teams next morning. They kept together until Sabbath morning, when Mr. Major's teams

camped for the Sabbath, and the oxen were turned out to graze over the Sabbath. The others drove on Sabbath morning. Before they reached the Missouri river Mr. Major's teams passed the Sunday travelers, and were loaded and returning for Santa Fe when they met them, with jaded teams and drivers. Many days after Mr. Major and his company arrived at Santa Fe the seven day drivers who started with them a few weeks before, drove in with their teams fagged out, requiring many weeks of rest and recuperation before they could be used for the journey again. "The Sabbath was made for man," for his spiritual and physical refreshment, and the beasts of burden come under the same law of physical benefits.

## CHAPTER VI

### THE RELATION OF SABBATH OBSERVANCE TO THE DEVELOPMENT OF CHRISTIAN LIFE AND CHARACTER

*“The profanation of the Sabbath is usually followed by a flood of immorality.”*—BLACKSTONE.

*“In vain may we hope to maintain the moral character of a people without religion.”*—WASHINGTON.

*“There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day.”*—VOLTAIRE.

**W**HATEVER may be said of the physical and economic benefits from observance of the divine law of the Sabbath, another and a greater reward is certain, and that is grown in moral and religious qualities. Material interests are important, but the salvation of the soul must always be the foremost necessity. The life is more than meat; the soul is more than the body; character is more than reputation; repentance, love to God, willing obedience of His commandments, Faith in Christ for forgiveness and peace with God are ends to be sought before large dividends.

The Sabbath observed is essential to the development of moral and Christian character. When the

proper observance of the Sabbath is left out religion declines, crime and immorality increases and manifold distresses follow. No one can maintain a Christian life with the Sabbath left out any more than he can live a Christian life with the habitual use of profane language, or in persistent violation of any other of the ten commandments. The Holy Spirit is quenched by Sabbath desecration just as He is quenched by any other disobedience. Christ said, "If ye love me keep my commandments, and I will pray the Father and He will give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive, neither knoweth Him." It is not, Give us the Comforter then we will keep the commandments, but first keep the commandments, and the Holy Spirit will do His work; that is the plan, often violated, of building Christian life. Jesus commanded the lepers to go and show themselves to the priest, and as they went, after they obeyed, not before, they were healed. We are prone to say, Heal me, and I will go to the priest; or give me conversion and I will obey. But the Divine plan is to bring up the children to keep the commandments; place the emphasis on obedience to God's commandments, then the Holy Spirit will not fail to do His work. It is by Faith in His power. We cannot emphasize too much, that when God gave the commandments he said, "Thou shalt teach them diligently unto thy children, and shalt talk of them

when thou sittest in thine house, and when thou walk-  
est by the way, and when thou liest down, and when  
thou risest up. Thou shalt write them upon the posts  
of thy house and on thy gates." This places the em-  
phasis upon keeping the commandments, an emphasis  
which we are leaving out, so largely, in plans of build-  
ing the Kingdom.

Proper uses of the Day of rest and worship means  
time for religion. We under estimate the effort neces-  
sary to keep up Christian life in a people. More than  
half the world today do not know their Creator, and  
more than half of those in the midst of Bible teaching  
know not of the secret things of peace with God. All  
this because some persons at some time have neglected  
the Sabbath; they have not given time to stop from  
pleasure and again to turn aside one day in seven, to  
sacredly reflect upon the things of the higher duties of  
life. They have not taught the commandments to their  
children on the Sabbath day nor on any day; and when  
the things of religion are left out on the Sabbath, it is  
not long until they are left out every day of the week.  
Children under the care of the Sabbath desecrator  
grow up without religious training; and their children  
grow worse than their parents. Soon a generation rises  
that know not God.

Proper Sabbath observance means religious training  
of the children and religion in the home. When the  
Sabbath is crowded out it means that the children are

not trained, and that there is not to be a religious life in four-fifths of the children. When the Sabbath is crowded out, Bible reading is neglected, and prayer and religious instruction. When the Sabbath is crowded out the boy grows up following the ways of the world, and the daughter seeking the vanities and follies of thoughtless society, neglecting the development of the moral and spiritual life. The keeping of the Sabbath solves the boy problem, the problem of home religious training and family religion, Bible study and numerous other essentials that expensive efforts are made in vain to mend. Sabbath keeping is God's way. Man has devised many substitutes for the obedience of the fourth commandment, but there are no substitutes. Nothing in this world can take the place of one day in seven sacredly observed for the quiet of rest and religious life. A triumphant church with a desecrated Sabbath is impossible. If the church cannot save the Sabbath, it cannot save the world, nor itself. The arm of the church becomes paralyzed as the sacred uses of the day vanish; and the safety and integrity of the nation diminishes.

Some one writes of the branches of a peach tree dying at the top. He cut off the dead branches, hoping, thereby, to save the tree. But the branches at the top of the tree died again, and again, when the dead branches were cut off. He thought a more serious weakness caused the limbs to die at the top. He dug about the root

of the tree, and found that worms were eating into the main roots of the tree beneath the ground. This illustrates how spiritual life, the highest qualities in man, die out first, because insufficient time is given to thought and devotion to the things of God—just the duties that fail to receive attention when the sacred day is neglected. Then the moral qualities follow next in decline, after religion is neglected. We try to remedy these defects by some man made theories, likely, without going to the root of the matter, without using the remedy which God has devised, which is the fourth commandment.

God has given three things for preserving the moral and spiritual qualities in the human race. These are the Bible, the Church and the Sabbath. These three maintain the Christian character of the people. When one foot of a tripod is taken the other two topple over. So it is when the Bible is absent from a people, the church and the Sabbath are lost. When the Church vanishes the Sabbath and the Bible disappear. When the Sabbath fails to be observed, then the Bible is not followed as a guide and the church is not honored or attended.

To get a wider and more correct knowledge of important phases of the Sabbath question, the writer in the past weeks sent out letters to persons in different parts of the United States, asking statement of their observation in answer to the six questions which follow. Those published here withhold no phase of the ques-

tion as answered in the replies, and are from persons who, because of their positions in life, should have made observations on the Sunday subject.

First question, Do you believe the fourth commandment to be binding upon us? "The fourth commandment is as binding as the rest and all are as binding as God can make them." "Yes." "Most emphatically, yes. There is no Scripture authority for its abrogation. Only for quibblers does this raise any problem as to which day in the seven is to be kept as the Sabbath." "I believe the fourth commandment is binding on us in so far as Jesus Christ accepted it and practiced it." "Yes." "Yes—in the larger and grander sense interpreted by our Master. I think we must follow the teachings of Jesus Christ who made very clear His position on this great question. The Christian Sabbath, the new day, the beginning of new things, to my mind is most sacred of all days, and I would not give up the quiet, the rest, the worship, the memory and the prophecy of the Sabbath for much else."

Second question, How should the Sabbath be observed? "The Sabbath should be observed by abstaining from all labor and all pleasure and making use of the day in such a way as to give rest to the body and exercise to the spirit. Any recreation which broadens and deepens the soul-life of the individual may be indulged in, and no other." "Religiously in attending the ordinances of the Lord's house." "It should be kept free

from all business or pleasure which interferes with one's growth in the Christian life. Positively by a faithful use of all means for growth in grace." "The Lord's Day should be set apart for worship and rest." "In worship, rest and charity." "A fine answer is, 'The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. Only in our day, we have to add to it, not merely do we need a rest on that day from such worldly employments and recreations as are necessary on other days, and not only should we spend time in public and private exercises of worship, but also in the works of necessity and mercy. I have two ideas on the Sabbath. One is worship, rest, meditation on things divine; the other is service; it is a day peculiarly set apart for deeds Christlike and godly.' "

Third question, Is it your observation that people develop in the Christian life when they use the day in labor for pay, as a visiting day or as a holiday? "My observation has been that a partial nonobservance of the Sabbath results in spiritual decline and, afterwards, in spiritual indifference and overthrow." "No." "NO." "All of these things stultify and stifle any real development in the Christian life, according to my observation." "People in the church, and out, do not

develop in the Christian life who are compelled to work for pay by corporations. I urge my flock to inform people who call on them for visiting purposes on the Lord's Day, that they have important engagements at church and then kindly invite them to attend with them."

"It is not an easy question to answer. As to work for pay, it is not possible for some people to refuse to work for pay on that day. Each case must stand on its own showing. You cannot lay down any rule in the complex civilization in which we are placed. I believe that every man should have one rest day in seven, it cannot always be on Sunday in view of the complex civilization in which we live. A man must have vision in these things. As to visiting on that day, while I draw a strong line for myself, it would depend on what kind of visiting, before I would condemn it in others. If you mean by visiting, social parties and the like, that is a different thing. But I would not lay down a law and state that there should be no visiting on the Lord's Day. As to using the Sabbath as a holiday, unequivocally—in no sense would I regard it as a holiday."

Fourth question, Are children trained in Christian ways, and do they embrace the Christian life, when the parents use the Sabbath as a holiday or as a work day? "Not to any alarming extent." "No, not often." "Like parents like children. Very rarely do children embrace the Christian life whose parents use the Lord's

Day for work or holiday, and I have had 30 years personal knowledge as a downtown pastor of these conditions." "Children from such homes, as a rule, become Christians and develop in the Christian life, only in spite of the home influence and because of outside influences." "No doubt where parents use the Sabbath entirely as a holiday the influence is bad on the child."

Fifth question, Is the Lord's Day declining in its religious uses? "Everything indicates a decline. Desire for worship has given place to a desire to be entertained. The home is where the danger lies. Children must not only be taught that the observance of the Sabbath is right and in harmony with God's laws and the teachings of sociology, but it must be enforced by precept and example. It is senseless to say that during the formative period the child must be allowed to choose for itself. Children must be made to observe the Sabbath in such a way as will draw a well-marked cleavage between the Sabbath and all the other days of the week." "Yes, where there is a large foreign population. "No." "Not so much by Christians as outsiders and those who drift away from church on removal to new towns or cities. I am in position to know that actors, baseball players, barbers and packing house workers do not wish to be white slaves to corporations, and for physical reasons, if for no other, they are anxious for one day in seven for rest, and some of them for divine worship." "I fear the highest ideals of

its observance are passing away; yet in a modified form it is more generally observed than ever before." "Have not data sufficient to answer. In some places, yes; in others, no. In my journeyings over the country throughout the year I stayed in many homes. So far as my observations go, I should say that the Lord's Day was as carefully and as religiously mapped out as it was in my childhood."

Sixth question, What methods, in your judgment, should be used to bring better uses of the day? "Church members must sacrifice the pleasure of a long ride in a car for the benefits of worship in God's house. The ministry must refrain from the appearance of evil in this matter and set a worthy example." (The following answer was by a superintendent of public schools). "Use Bibles in all schools, both public and private; prohibit baseball and moving picture shows on Sunday; close all saloons when and where possible; and live more consecrated lives ourselves." "Place emphasis on the fourth commandment; keep churches open; let worship of God be the keynote in church services; less dry-bone, conceited, human preaching, and a better spirit of contrition, humility and love in our services." "The church should create moral sentiment in favor of one day for rest and worship; pastors should ring the changes from their pulpits; line up the laboring man along this line. This is a good opportunity to show that the church is doing all possible to bring about one-

day-in-seven to break the yoke of bondage by greedy corporations which compel them to work on the Lord's Day. Our legislators and congressmen should pass laws forcing all theaters, motion picture shows and such, to close shop, so to speak, on the Lord's Day, on physical grounds, of course." "I believe one helpful method, if it could be financed, would be a series of conferences or institutes in all our cities and towns on the Sabbath. This would educate and help create public sentiment and conscience." "This is a large question, I can only give brief answers. Christian people should make the Sabbath bright, winsome, cheery, hopeful, beautiful. Christians should engage in service for things worth while. Careful attention should be given to legislation. Any legislative act that makes more work is detrimental to the best interest of the community at large. I oppose all laws looking to extra work on Sunday. I would oppose baseball games, excursion trains and everything which puts on the poor man the obligation to work. All Christians should endeavor to urge legislation with restrictions to the minimum of Sunday labor. Finally, Christians should refuse to go to Art Exhibitions, galleries and any places of worldly amusement on the Lord's Day. The Christian is a great sinner in this matter."

A wide survey of the results from disregard for the sacred uses of the day of rest and worship, make certain facts evident. It is evident that those who use the

Sabbath as a holiday, or in reading baser fiction, or in social gatherings, or in the pursuit of pleasure, fashion, or politics, are not developing in the Christian life.

Another fact most evident is that those who use the Sabbath in pursuit of worldly gain, pleasure or society, do not train their children in Christian habits or bring them up with Christian belief.

Another fundamental truth becomes evident, that the Holy Spirit is quenched from the life by Sabbath transgression, just as His indwelling presence vanishes from any other life of transgression. We do not ask if the profane man is an example of Christian Faith and life; we know he is not because his wrong quenches the Holy Spirit from his life. When we see a person reckless in Sabbath desecration we do not ask if that person is a Christian; we know that his wrong has a demoralizing effect upon his heart and conscience.

Do we realize the full import of these facts? We stand in awe as we face the fact that between 4,000,000 and 5,000,000 of the citizens of our land, who are or who will become the fathers and mothers of the next generation, are compelled to labor on the Sabbath, and it is bringing the mass of them into spiritual degeneracy and their children into unbelief, with its consequent large portion of crime. More than that, and perhaps worse, millions more are squandering the sacred day, needful to them for spiritual enrichment, in trifling fascinations of amusement, fashion and worldly pur-

suits. Multitudes are going away from godliness, despising the church and making excuses for their failures to serve in the Master's kingdom, as a consequence. If we take this to heart enough to realize the meaning of it, we cannot be indifferent to the Sunday question.

Exclamations of distress that cry out of this awful condition are heard on all sides. A father wept, as he felt the disgrace upon himself and son, when the son was sentenced to the reform school. He said, why should we suffer for the wrongs which others have caused? During all the life time of this boy I have had to work on Sundays; and when I should have been at home on the Sabbath days developing my own Christian life, setting before him a godly example and training him in Christian ways, I have been compelled to labor on that day. Now we must suffer for it. His lament is only that which is echoed throughout our land because of the transgression of the Sabbath law.

A man engaged in the government mail service, carrying the mail pouches between the post office and train in one of our cities, said that for years he was required by the duties of his labor, to work at all the hours of church services, laboring on Sabbath as well as on other days of the week. He was asked about maintaining his Christian life under those conditions. He spurned the thought of religion. But he said he used to think of those things. But years ago he made up his mind he would have to do one of two things; he must

give up religion or yield his position in the mail service; and he concluded to continue to draw his monthly check from Uncle Sam in the mail service and let religion go. And he represents thousands of others who are abandoning the ways of the Christian life because of Sabbath desecration.

A young man in the street car service said he was brought up in a Christian home. His father and his mother were in the church. And they were anxious about his Christian life. He accepted a position in the street car service, and he soon was asked to work on the Sabbath day, which he did. He said he soon ceased to go to church as his Sunday work began. His religious interest died out; he had not attended church for years and bad habits were overcoming him. His father would be much surprised if he knew how he had lost out in religion, he said. He was asked if there was not something wrong about a condition that required a person to so labor on the Sabbath day that he could not take care of his soul's salvation. He said I know it is wrong and feel it, but what can we do? He speaks for tens of thousands of young men and women in this country today.

There are more boys selling papers on the streets of American cities Sabbath days, drifting away from the Christian life, thereby than are found in attendance upon all our preaching services. More children are taken joy riding on Sabbath days than the number that are

taught anything of the religious life in the homes of our land. More young men and women spend Sabbath days at amusement resorts than engage in the various forms of Christian work on that day. These conditions enter into the problem of whether those who do not enter more decidedly into Christian service and the Christian life, can put Christian character into the next generation. What will the harvest be?

In the amusement resorts in the cities on Sabbath evenings thousands of young men and young women are found dancing, playing cards, engaged in the various amusements provided in these places. These things of course, are out of harmony with the sacred character of the Sabbath. No one can claim that such practices "Remember the Sabbath day to keep it holy." From a Saturday issue of a city daily paper the announcements for the amusements for the next day, Sabbath, are found: "The dude detective at the Empress. An alvalanche of Popular fun. Just one scream after another." "At the Clubhouse and ballroom; dancing—hesitate—tango—one step; Saturday and Sunday." "At the Walnut; a laugh romance of quick fire action; first time at popular prices. Matinee and night, Sunday." "All-Star vaudeville: Sunday matinee; The Green Beetle; the hurrahs; they do tango and hesitate waltz on skates; 25 cents." "Burlesque at the Olympic; Sunday; Paquita, Spanish dancer." "At the Gaiety; Sunday matinee; Louis Robie's beauty show;

burlesque sensation, 'Oh, Oh, Josephine;' screamingly funny comedians, bountiful bevies of bewitching beauties." "Five river rides, Sunday; music for every new dance; moonlight dance cruise; round trip 25 cents." These with other allurements are advertised in one daily paper to attract the unwary youth in one of our American cities on a Sabbath day. These attractions appeal to the baser nature of the youth, and dwarf the moral and spiritual life by spending the Sabbath in their attendance. Other attractions, such as baseball games, races and shows, all of which appeal to the baser natures and have nothing for the sacred uses of the Sabbath day. They contain nothing for moral or religious upbuilding. Other practices that turn the heart away from seeking spiritual upbuilding is the automobile joy riding on the Sabbath. There is usually the defense that we can worship God in nature. Those who go on an auto trip on the Sabbath day and worship God by doing so are not violating the command, "Remember the Sabbath day to keep it holy," but there are convincing indications that the Sunday automobile ride, in nine cases out of ten, is nothing but a holiday outing like any other Sunday excursion. All these things cause some people to labor on the day of rest and worship. Those who patronize them are not developing in the religious and moral life; but are growing indifferent to the claims of religion. They are not reading the Scriptures sufficiently to know the way of

salvation or to turn their thoughts to those essential truths. The claims of Christ has no response in their souls. They know so little of the Bible that they are ashamed to go where they might expose their ignorance of these things. And the longer they spend their Sabbaths in pursuing such trifling attractions the more deeply they become intrenched in the ways of godlessness. When the fourth commandment is violated by such holiday pastimes, the Holy Spirit is quenched from the life, interest in religious things dies out, objections are made against all efforts to lead them to salvation and excuses are offered for not attending to the development of Christian character. We do not wonder that the unanimous testimony, in the observation of those consulted, has been that they who use the Sabbath as a holiday do not develop in the Christian life.

More than half of the people of the world do not know their Creator. They have not had instruction and training enough in spiritual things to keep them in harmony with God. 380,000,000 in China, 300,000,000 in India and 170,000,000 in Africa are living without a knowledge of the true God, and are groping in their blindness in the baseness of superstition and idolatry. Why have they been brought to this unfortunate condition of godlessness? It is because they have not been trained or instructed in the teachings of the Bible. Long ago their fathers and mothers failed to come to

sincere obedience of the Sabbath, and they heeded not the things of religion week after week and month after month, until they lost heart in the worship of God. They brought up their children without a Sabbath, to bring themselves to humble worship and prayer to know the truth. We cannot imagine a people who keep the Sabbath in seeking to know their Creator and Savior to lose out in religious truth. On the other hand, we cannot imagine a people to maintain the worship of God or to keep up in the moral life who do not seek God and spiritual enlightenment one day in seven. It is the fourth commandment that is lost first in the downward course from God. When the Sabbath is lost, religion is perverted. Peculiar beliefs are sure to follow. When a people fail to sincerely and reverently seek God one day in seven, they then fail in spiritual perception of religious truths, because these things are spiritually discerned. They are certain to evolve their religion out of their intellectual reasoning instead of out of their hearts, from communion with the Holy Spirit, and are always led astray thereby. "The world by wisdom knoweth not God." The Holy Spirit is the author of the life of Faith in the soul, and we know the Creator and Savior by the revelation of the Holy Spirit in the soul. And when the Holy Spirit is quenched from the life, as He is, by Sabbath desecration, it is impossible to know Him. In this way the peoples have brought up their children in heathen dark-

ness, until the vast populations worship by the vain speculations of philosophy. Confucius, Buddha and others who have led the pagan world in their idolatrous religions have not given forth their philosophy from hearts enlightened by communion with God, but from noble minds. The same is true of the thousands of others who have, in every age, defined some philosophy that has appealed to the public mind. Some have been "false prophets," and some have been sincere in their blind delusion. But all of them have been inconsistent in Sabbath keeping and plain teachings of the Scriptures. The individual drifts away by slack Sabbath keeping; and the communities drift away from sincere religious life by allowing the stores to be open on the Sabbath, and sports to be engaged in, until the atmosphere of the places, on the Sabbath days, is permeated with the spirit of traffic, travel, fashion and society instead of the spirit of quiet worship. Nations drift away from God in a similar manner. Customs become popular that are out of harmony with Christianity; men without religion are placed in public office; public affairs are without regard for the Sabbath; rulers set the example of public appearances and travel on the Sabbath; laws are denied which are necessary to protect the true spirit of worship; laws are made which conflict with the laws of God. Solomon married the princess of Egypt, a wise worldly policy, to secure the influence of Egypt; and proceeded to marry other wives, and then to build places

of worship, not in complete harmony with God's commandments, but to meet seemingly necessary conditions. Then Jeroboam thought it was necessary to set up golden calves in Dan and Bethel to meet a condition, and to be popular with many. So it was not long until the nation is found worshipping with idols, as the surrounding heathen people. It is not a long step between the sincere worship of Israel in the days of David and the idol worship of Jeroboam and Ahab. Ezekiel tells us that the degeneracy of Israel was "Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths." Any individual, family, community or nation will become degenerate that does not keep the Sabbath. If we ask why the half of the world is in heathen darkness today, the answer is, they did not keep the Sabbath. The same is true of the multitude that are in Christian nations, in the midst of church privileges; they are not Christian and have lost the Christian habits and Faith because they or their parents have not kept the Sabbath.

A criminal drew a rude sketch on the walls of the prison, showing the steps that led to his criminal career. Four steps were drawn; on the first step he wrote Disobedience to parents; on the second step he placed Sabbath desecration; on the third, Intemperance and gambling; on the fourth, Crime. Over these, on the platform, the gallows. One who has given special study to the subject of crime and criminals said that his ob-

servation has been that nearly every criminal career, if not everyone has been caused by Sabbath desecration.

As we look about us, and see the number who have lost out in the worship and Faith of God, we see that there is a proneness to underestimate the amount of time and effort necessary to maintain proper moral and Christian life and service. God requires of us to take time for religion. We owe it to him to cease from secular pursuits and pleasures one day in seven and give Him thanks and seek the true way of worship and moral living. We cannot learn music without taking time for it, nor the arts, neither can we develop Christian character without taking time for it. For this reason God, who knows the needs of man, has made one day in seven sacred for rest and worship. A noted musician said, if I neglect the piano a week I notice it. If I neglect to practice for two weeks my friends notice it. If I fail to practice for three weeks the public notices it. So it is, if we fail to keep the Sabbath for religious purposes one week God notices it; we have not the quickened conscience, the communion with God, the concern for right living that we would have had if we had taken the Sabbath for religious reflection. If we neglect the Sabbath for two weeks we notice it; we do not feel a vital interest in the Christian life as we would if we had kept the two Sabbaths. If we neglect the Sabbath for three weeks our friends no-

tice it; there is not the outward evidence of an inward spiritual interest. If a generation grows up without the Sabbath the next generation feels the iron heel of corruption, crime and unbelief. Three generations Sabbathless will bring paganism as complete as we find it in pagan countries; but the superstition and baseness in the lower castes, as we find in India and other godless countries come to the people as the generations sweep on without a Sacred Sabbath unto the Lord.

Chief Justice Hale said, "Nine-tenths of those convicted before me for high crime said they started in the road to crime by Sabbath desecration." Justice Strong gives similar testimony, "The common lament of criminals is, I started down by Sabbath desecration." Mr. D. J. Star, who has given the subject of crime and criminals much study, and who was chaplain of the Ohio state penitentiary for a number of years said, "My observation is, that nearly every criminal career, if not everyone, is brought about by Sabbath desecration." The Massachusetts prison chaplain said, "The overwhelming majority of criminals hereabouts are those who had a holiday Sunday, at least after church." S. Cutler, agent of the New York Prison Association, said, "Sabbath desecration is almost always the forerunner of crime." The superintendent of the Martha Washington Home, whose work for many years was to care for wayward and unfortunate girls, said, "Fifty per cent. of these girls between fourteen and eighteen

are led into wrong doing through lack of restraint from Sunday sports." A New York business firm invited any desiring a \$3,000 clerkship to call Saturday. Two of the number were asked to return Monday for the answer for the position. Monday the employer said, "You have just the mental qualifications and experience our business needs; but you spent yesterday, the Sabbath, at Coney Island amusement resort. I am not a member of a church, but as a business man, have learned that it is not safe to trust anyone with large financial responsibility who spends Sunday in sport." The other applicant for the position had been at Church the Sabbath before, and he was accepted. When this event was related in a Sabbath-school the superintendent, who had large business experience, said, "I have heard several business men in this city say the same thing."

A careful record was made of six families who kept not the Sabbath, and five families with equal religious advantages, who kept the Sabbath. The record of the families was traced to the third generation. The record shows that, of the fifty descendants of the non-Sabbath keeping families, 50 per cent. of those who arrived to mature years were drunkards and gamblers and dissolute; 10 per cent. of them have been in prison; five families were broken by divorce, and another by the father being sent to the penitentiary for theft; eight parents became drunkards; one committed suicide; all

came to poverty; one was killed in a fight; and only one became a Christian. The descendants of the Sabbath keeping families showed 20 per cent. consistent Christians; many filled important positions of usefulness; none were convicted of crime; none came to poverty.

Anyone can take a survey of the situation and see the relation of Sabbath keeping to the development of Christian character. And he will find the events reported correspond with the facts that everyday experiences are bringing out. The central and largest command of the decalogue is necessary to maintain all the other nine commands; as the keystone of the arch is required for the support of the arch.

The rows of corn in a garden in an irrigating district, showed large, thrifty corn in one end of the garden, but small stalks, but a few inches high, without vitality enough to yield anything, at the other end. The owner said that the ground was just as fertile and had as much irrigation in one end as the other; but, as he had thought of the reason for the stunted growth at the one end, he said the tree kept out the sunshine from the end of the garden where the corn was so small, while the other end of the garden had the morning sunshine. Is that not the way it is in spiritual growth in the hearts of people? Those who do not spend the Sabbath in communion with God, have not the vitalizing forces in the soul that brings spiritual

growth. While the Sabbath in communion with God gives spiritual vitality and fruits abound in the life. That explains the record of crime in families where there is no Sabbath and the presence of the fruits of the Christian life in families and countries where they keep the Sabbath sacred for rest and religion.

## CHAPTER VII

### METHODS OF SECURING A DAY OF REST EACH WEEK IN CONTINUOUS INDUSTRY

*“Laws setting aside Sunday as a day of rest are upheld, not from any right of the Government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the states.”*—SUPREME COURT OF THE U. S. Unanimous decision, March 16, 1885.

*“Give the world one-half of Sunday and you will soon find that religion has no strong hold on the other half.”*—SIR WALTER SCOTT.

*“While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines, is repairing and winding up so that he returns to his labor on Monday with clearer intellect, with livelier spirit, with renewed corporal vigor.”*—MACAULAY.

THE conditions that constitute the need of a day of rest for each in a week, furnish proper grounds for a law for a day of rest for all. Nine persons out of ten agree that all persons should have a day of rest each week, but it is not brought about. We have been content to study conditions and philosophize on the wrong of Sunday and seven-day labor, and not do the things that bring to pass the will of the people, or that which is necessary to reduce Sunday labor to the minimum and secure a day of rest in seven. It can be done. How we may bring it about is an important inquiry. For, while churches, labor unions, political parties, religious conferences and assemblies of citizens are passing strong recommendations against Sunday and seven-day labor and Sabbath desecration, violation of the Sabbath is on the increase. More persons are being employed for seven-day labor, more plans for toil on that day, and more Sabbath desecration are boldly arranged for, than ever. The fourth commandment is being crowded out in every phase of the problem. The habits of the people are more and more for using the day as a holiday; the doctrine of the people is for excusing themselves for their misconduct; "necessity and mercy," is given a broader interpretation, until all kinds of business, traffic and recreation are placed into that convenient category. It is now due to the American people to be true to their convictions and bring to pass the

observance of the day of rest which we know is required of us for the physical, moral and spiritual well being of the people.

A crisis in this movement was in 1888, when the Blair Sunday Rest Bill came before Congress. On the one hand, the material prosperity, modern inventions and concentrating industries began seriously to crowd out the sacred day of rest and worship. On the other hand, the conscience and sentiment of this Christian nation demanded that the Sabbath be preserved. The Bill was presented by Senator Blair, and forbid "any secular work, labor or business, works of necessity, mercy and religion excepted; nor shall any person engage in any public play, game or amusement, or recreation to the disturbance of others, on the first day of the week, commonly known as the Lord's Day. . . . Nor shall it be legal to require those engaged in works permitted on the Sabbath to follow their usual avocations on more than six days per week, except in household service, the care of stock, and care of the sick. That no mails or mail matter shall be transported in time of peace over any land postal route, nor shall any mail matter be collected, assorted, handled or delivered during any part of the first day of the week. . . . That all military and naval drills, musters and parades, not in time of active service or immediate preparation therefore. . . . on the first day of the week, except assemblies for the due and

orderly observance of religious worship are hereby prohibited."

This measure was urged by the largest petition that had ever been presented to our national Congress. The petition was over half a mile long, representing the desire of over ten million people. In addition to this a Cardinal of the Catholic church presented a statement for its passage, representing tens of thousands more. The public hearing for and against it was one of the most widely circulated reports sent out by Congress. The measure was not passed. As a result tens of thousands of our fellowmen have gone down in physical and moral ruin. They have been compelled to labor Sunday and seven days in the week, managers have thought about business to the exclusion of religious life, and the Sabbath has been crowded out of a large portion of the homes and out of the life of our fellow citizens, with all the dreadful consequences. Our nation has gone backward instead of forward in consequence, in interests worth while. And today, there is a problem upon us that we must solve, namely: to turn back the tide of Sabbath desecration, to bring the employers of labor to reconstruct their plans of business for a day of rest in seven, to educate the public mind and conscience in the observance of the fourth commandment.

For the accomplishment of this important work, three things are plainly required: an organized effort;

agitation and education of the public mind and conscience; and legislation.

The first of these is all important. There must be a combined and organized effort. This is a special work. The church cannot do this work. Of course the church must give its support, but it requires all denominations and all organizations looking to the welfare of humanity, including the labor unions, religious organizations and legislative associations. Field workers are necessary, who can present the facts, make plans which will bring results, concentrate the sentiment of the people upon the required effort, visit and urge employers of labor, legislative committees and move the people to give and live for a better use of the Sabbath all along the line. Organizations that send out circulars, only, and talk about conditions, accomplish but little. The work that has been done has been done by field workers who have gone about with a message and a plan, securing recommendations and sending them where they will move people to act. Money spent in this kind of work always bring results.

The second need of this work is agitation and education. A series of sermons on the Sunday question from every pulpit would bring a harvest. Sermons should be preached on what the Bible teaches about the Sabbath; the history of the sacred day of the week; physical requirements of a day of rest in seven; the economic benefits of a day of rest for the employee; eco-

nomic conditions in respect to continuous labor; moral and spiritual necessity of a people requiring the Sabbath; Sabbath observance in the development of Christian character; how to keep the Sabbath; Sabbath observance and home religion. This subject should have a prominent place in religious conferences, instead of being crowded out. It should be on the program of Sunday-school conventions, for there is nothing so much against the work of the Sunday-school as Sabbath desecration. The people, by every means possible, should be brought to think. There is need of instruction. Most of the youth, today, are brought up in homes where they see and hear more against proper Sabbath observance than for it. On all sides they see, through the formative period of life, labor and holiday pastimes out of harmony with the sacred day; and as they grow they form the impression that the commandment is not to be observed. They read the fourth commandment, "Remember the Sabbath day to keep it holy," and they wonder what it means. They would be surprised to realize that it means what it says, so far are many from obedience to one of the fundamental principles of the development of Christian life and character. There is dire need of instruction about the fourth commandment. How could they know what it means who have come up through the formative period of life where members of the family went to labor as usual on the Sabbath, or who through their youth have been employed

selling papers, gathering golf balls or some other form of work for pay? Or how could they know of the sacred character of the day who have been brought up through their childhood using the Sabbath as a holiday?

The third essential in solving the problem of the day of rest and worship is legislation. It is impossible to find valid reasons against making Sunday laws. Every state, about, in the United States, and every civilized country in the world have Sunday laws, and these laws have been sustained by the courts throughout the country and the world. All regulations must be outlined and enforced by law, without which there would be the same confusion and riot in the violation of the Sabbath, as there would be without law for the support of the command, "Thou shalt not steal," or any other of the decalogue. The objection that Sunday laws are religious laws is without foundation. There is religion in the command, "Thou shalt not steal," and there is civil protection, both physical and moral, in Sunday laws just as there is in laws regulating honest practices. Sunday laws are among the most beneficent statutes ever passed. Where Sunday laws have not protected the quiet of worship on the Sabbath, or humane hours of labor, or secured freedom from labor so as to attend religious duties on the Sabbath, the health and morals of the people have suffered. Eight hours for labor in twenty-four, cannot be secured without regulation by

statute of some kind, no more can Sunday rest.

One day of rest in seven, is the regulation necessary. This will reduce Sunday labor to the minimum, for when one day is required it will be chosen on the Lord's day, especially with the Sunday laws now on the statute books. All kinds of regulations have been thought out and tried on this subject, but that which is efficient and practical must be summed up in the following statement:

"When, by reason of necessity or charity, an employee is required or permitted to work on Sunday he shall have twenty-four consecutive hours free from labor from one of the next succeeding six days of the week."

Regulations for compensatory time off from one of the next succeeding six days for work done on Sunday, is an important arrangement, often. The half holiday on Saturday is important, and should be arranged where possible. Limiting hours for labor to eight hours in twenty-four is important; but it is not supported by the same divine principles that one day's rest in seven has. Eight hours of well directed labor will preserve the toiler, and fit him for doing more work and better service, than longer hours. Eight hours for work, eight hours for sleep and eight hours for recreation and self improvement, is a wise regulation. In the wording of Sunday laws exceptions must, sometimes be inserted. These exceptions, which are made because of necessities, are not pronounced class legislation by the courts.

Two countries have made notable progress in securing laws for a day of rest, as national regulations. These countries are France and Italy. By their laws Sunday is protected as a day of rest. Also a day of rest each week is required, allowing time off from one of the six days when work is necessary on Sunday. Many countries have adopted laws embodying these points; some of which are Switzerland, Spain, Portugal, Denmark, Germany, Rumania, Austria, Bosnia, Hergovinia, Belgium, Canada, British India, Cape of Good Hope, Chili, Argentine.

Continuous industries must be recognized in one day-in-seven rest laws.

Blast furnaces in modern steel plants are constructed for continuous labor. Society has come to require extra labor on Sunday in hotel, and often in household, service. Transportation is demanded more and more as a continuous industry. Electric light, rapid transmission of messages and many other forms of secular affairs, are required by the public, to be continuous. A strict and sane law permitting and requiring a day of rest in seven for those employed in these continuous industries is essential to the physical and moral well being of the millions who must carry on this work. For a nation to compel so large a portion of their fellows to engage in seven day toil, with its disastrous consequences which are unquestionable, is inexcusably heartless. It is below Christian civilization. It is wrong. More than that,

it can be regulated. It can be regulated without serious loss to any, and with positive benefits to all concerned. The call is for the people to rally to the leadership of the Lord's Day Alliance or whatever management will make and prosecute plans to bring the law to pass. The managers in these industries say they do not wish to continue employing persons to labor seven days a week, but the people require it. The people say it is wrong in the managers and employers to so require seven-day toil. All must help the movement toward an organized effort to secure a day of rest and reduce Sunday labor to the minimum. Proper support of a leadership, agitation, education and law enactment will easily bring the desired results. Persons in authority must be interviewed often, urging plans for reducing Sunday work, which makes essential the employment of persons for leading on this special work. The workers must be supported, which means that the people must give and co-operate with their plans.

One of the obstacles in reducing Sunday work to the minimum is the plea which is commonly made that Sunday labor has been reduced to the minimum, in their particular line of work, already. That plea was made by the Government managers of the post office department when the movement was first urged for better Sunday rest for the postmen. Nevertheless, since that plea was made 35,000 postmen have been given freedom from Sunday labor and nearly 70,000

have had their Sunday labor greatly reduced. It could be reduced further by the habits of the people reducing the demands for Sunday mail service. The first postmaster interviewed in this movement insisted that Sunday labor had been reduced by him to the very minimum. But every carrier and clerk on regular duty was required to work part of each Sunday. When the Sunday closing plan was ordered, by petition from the people, nearly all the carriers were released from Sunday labor and the clerks were allowed a reduction of labor on that day. Yet it had been, in the opinion of the postmaster, reduced to the very minimum before this sweeping reduction of labor on the Sabbath. Even the managers of railways are accustomed to claim that Sunday labor has been reduced to the minimum in railway service. But they haul empty cars, stone, lumber and all kinds of imperishable freight and require station agents to remain in their offices to report weather conditions, car reports and many details which could be, as a rule, dispensed with on the Sabbath, allowing the employees freedom for church services and private relaxation and devotions. As thousands of persons have been released from Sunday labor, even after the work was thought to have been reduced to the minimum, so we believe, in all kinds of continuous industry, great reduction could be made in labor performed on the Sabbath, with no loss.

To show that seven-day labor is not desired or ap-

proved we quote from those who are in position to aid in its reduction. At a meeting of the Iron and Steel Institute in New York, Mr. W. B. Dickson, Vice President of the United Steel Corporation, advocated adjustment of the working schedule in blast furnaces so as to allow every man off one day in each week. Mr. Schwab, President of the Steel Corporation, also advocated it. Samuel Gompers, President of the American Federation of Labor wrote, "The workers—that is, the organized workers—are constantly engaged in the movement to reduce the hours of labor, and that also implies the movement to limit the labor of workers to six days per week, in other words—Sunday rest. We have sought this by legislative enactments, and by private agreements with employers." The American Federation of Labor passed the following resolution at their Convention: "Whereas the American Federation of Labor is unqualifiedly on record for a day of rest in seven, and has been efficiently working to that end; therefore, be it Resolved, That we heartily appreciate the co-operation of the Commission on the Church and Social Service to the end of securing one day's rest in seven, and pledge to them and to all others who may assist in this work, our hearty and earnest assistance." The National Association of Druggists, passed the following resolution at their annual meeting in Philadelphia, August, 1914: "Whereas, the druggists of the United States fully recognize the need of a weekly

rest for themselves and their employees; Therefore be it resolved, that The National Association of Retail Druggists reaffirms its previous declarations fraternally requesting all druggists to limit their Sunday business to work of necessity and mercy. In this movement the druggists welcome the assistance of the press and church organizations of every name, and hope, by combining in this good work, to bring about better conditions for the individual, the state and the nation."

The American Telephone Company has eliminated the seven day labor. An official of the company expressed satisfaction with the result, and stated that increased efficiency of the employees because they have a day of rest each week has far exceeded expectations. Reference has been made to the increased efficiency and economy in the post office department of our government because of reducing Sunday labor, and securing the benefit of freedom from labor in whole or in part to 100,000 postmen. The postmen, who have been benefitted thereby, have expressed themselves in these words, "We cannot find words which will adequately express our thanks for our Sunday rest." An organized effort secured a weekly rest day for all employees in the engineering department of the Federal buildings of the port of New York, and Hon. William G. McAdoo, Secretary of the Treasury of the United States, pronounced it a "desirable reform." The supervising engineer in 1915 publicly thanked the Lord's

Day Alliance of the United States for bringing it about and said it was "a benefit both to the employees and to his department. A city of 30,000 population voted on an ordinance for a day of rest in seven for employees within the city, which resulted in a vote of 3,654 for to 1,581 against the measure, which is about two and one-third for such a measure, in an average city, to one against its adoption.

These are but a few, of many that might be selected, of the views of employers of labor as well as the desire of the laborer and of the people generally, for reducing Sunday labor, and for a day of rest each week in continuous industries. Employers of labor in all kinds of industry have found a day of rest in seven both practical and profitable; laboring people have strongly urged it; the mass of the people say it is right and seven-day labor is wrong; men become demoralized in character when Sunday labor is placed upon them; why, then, are the millions kept at Sunday and seven-day toil? Why does the noise of business and traffic not quiet on the Lord's Day? It is because the good people have not yet combined their efforts in the special work of bringing about the desired result. Those who work for bringing about Sabbath rest and worship must labor without support and their plans are not supported by those who say they believe in a day of rest. The excuse is made continually, that there are so many other things that this cause must be passed by. There is not senti-

ment. "The whole land is made desolate, because no man layeth it to heart." There is not sufficient action because there is not sentiment; and sentiment is not awakened because the means of awakening sentiment are ruled out, because there is not interest to support the means for making sentiment. And we travel in the rut which leads onward in the downward course of destruction of the physical, moral and spiritual qualities of the nation. "There is a withholding more than is meet and it tendeth to poverty." This was never more true than in the withholding from the Sabbath cause. Efforts put forth for the defense of the day of rest and worship have accomplished the greatest of results. The famine has been sore upon us, but a cloud is in the sky the size of a man's hand. Faithful people are praying that the people may take this to heart and act. What has been accomplished has proved what can be done; but it is not yet done. Who will lend a hand?

Now is the time to act. Things are in shape to push. Never before has the American people and all the world faced a situation that so demanded definite measure for defending the day of rest, as now, in this commercial age. Never before have the facts been at hand to demonstrate and convince the public mind of the increased efficiency and economy and the moral requirements of the Sabbath. We must act now. We are at the point of moving one way or the other; it is either downward or upward. The mad rush of commercial-

ism and pleasure seeking will demonstrate the need of a Sabbath and bring the salvation required, or the poison of selfish greed and passion will blind and demoralize until we sink into paganism, as most of the world has done. Where the Sabbath declines religion declines; where religion declines the power to know and keep the truths of the Bible fade away. The Sabbath is fundamental.

The steps downward are easily taken. People engage in careless uses of the Sabbath; then follows a more open disregard for the Sabbath; thoughtless associations increase with every transgression; Sabbath breaking associates and the force of conditions seem to make Sunday visiting, holiday outings and Sunday labor necessary; conscience declines; the Sabbath is explained away; to excuse the thoughtless transgressions it is said to be puritanical, not practical, it has passed away, the fourth commandment has passed out of the decalogue and many other excuses that might justify the transgressions. These tendencies, so natural in man, require an organized effort to repair.

## CHAPTER VIII

### HOW TO KEEP THE SABBATH

*"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with heritage of Jacob thy father: for the mouth of the Lord hath spoken it."*—ISA. 58, 13, 14.

*"Hallow ye the Sabbath Day, as I commanded your fathers."*—JER. 22:17.

*"A holiday Sabbath is the ally of despotism, a Christian Sabbath is the Holy Day of freedom."*—HALLAM.

*"The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the work of necessity and mercy."*—SHORTER CATECHISM.

**T**HE first requirement in the fourth commandment is for the observance of the sacred duties for maintaining and promoting religious life, and the second requirement is rest. It is not, first rest, then second religion. First, it is "Remember the Sabbath day to keep it *holy*."

Next to that is, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." As the soul is superior to the body; as duties to God are before any other; as building character is before physical gratification, so the requirements of the Sabbath for spiritual refreshment take precedence to the requirements of physical rest. Both are required and both are possible at the same time. The first purpose of the Sabbath is to worship God as our Creator, to Honor Him as our Savior, to keep in us a proper knowledge and Faith for our salvation, to refresh our spiritual life, to commune with our Lord. The work of the six days for making a living forbid this necessary communion and spiritual refreshment. By setting aside these duties we both have freedom of mind and release from annoyance, allowing us to rest and develop Christian life and character. There is rest in worship. When weary in body we attend to religious thoughts or a religious service we are refreshed in body. There is more rest in religious exercises than in dissipation, to the person in his normal condition.

When we consider how to keep the Sabbath, there are many problems of conscience which each must solve for himself. There are "works of necessity," there are conditions and associations which enter in. These make the problem more difficult, but do not nullify the command. The one essential to keep before us in defining

what is permissible is its sacred character, which constitutes the Sabbath. "He blessed the Sabbath day and hallowed it." The only difference that distinguishes it from other days is that it is sacred time. It was made sacred for the purpose of protecting time for religious and moral development and rest. Jesus said, "The Sabbath was made for man." What made the Sabbath? It was its sacred character. That is the characteristic which makes the name of Jehovah different from other persons, and which makes profane the careless use of His name. There are sacred places and sacred sacraments and sacred book, the Bible. So the Sabbath differs from other days by reason of its sacred character. We are to "Remember the Sabbath day to keep it holy." "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." "I will teach you the difference between the holy and profane." The Sabbath cannot be a holy day and a holiday.

Learning to recognize the quality of sacredness in the Sabbath is the greater part of the solution of the question, how to keep the Sabbath? Children should be brought up through the formative period of life recognizing the sacredness of the day, thus making it different from the other six days of the week.

It was no breach of sacredness of the day for Jesus to heal on the Sabbath those who were placed before Him. He taught on the Sabbath. There is both sacred

*service*, for promoting the Kingdom and *rest* belonging to the day. When deeds are done to make money, as the aim of study or labor, the sacred purposes of the day are set aside. So it is if any would seek amusement, for that is out of harmony with the sacred character that distinguishes it from other days.

The questions that belong to our observance of the day are, where we go? What we read and think about? What we do? When we decide where we go we have done much toward deciding how to keep the Sabbath. We can go to the house of God, or we can go to the place of amusement, or to places of society, or to the office or store for transaction of business or for carrying on secular affairs, or we can remain in our homes. We remember the Sabbath and keep it by deciding where we go; and into what kind of surroundings we place ourselves. We have moral and spiritual uplift, or we have none of this according to whether we place ourselves where religious thoughts come or where worldly, trivial reflections are forced upon us. If we go to the sporting place we have no thought of engaging in religious devotion.

What we read has much to do with Sabbath keeping. There are books and papers which are not in harmony with the sacred character of the day. But we are fortunate in having a literature rich in elevating thought. The best book is the Bible. There are no stories for children so attractive or so well adapted for them as

the stories of the Bible, and they are true, and develop in the lives of youthful readers the noble qualities of heart and conscience. The best history, the choicest poems, the most inspiring songs are religious. If we do not read the Bible on the Sabbath we are too busy with secular affairs to read it on Monday or Tuesday or any day of the week. On the other hand the world is full of trivial literature. Never before was there so much trifling reading flaunting their pages before us in such a way on Sabbath days as to crowd out sacred, devotional reading. The Sunday newspaper on the one hand, and, on the other, pages that will enrich the soul, that will abide and build noble qualities. These are before us; what we choose to read will determine how we observe the Sabbath. We should choose our reading in keeping with the sacred character of the day. We cannot keep a holy Sabbath by reading unholy literature.

In many homes it is the custom for the parents and children on Sabbath afternoons to read the Bible verse about, or some other religious reading. Those who have tried it would not exchange this valuable help in Christian nurture and pleasant Sabbath associations for all the base ball games and shows and holiday outings that could be provided. In this way the men and women who have enriched the world have been brought up. They who *do not* keep the Sabbath as a sacred day, not those who do, say that the day spent in the

quiet of rest and religious reflection would be tiresome.

We need to take time for meditation on the higher sentiments of life on the Sabbath. The most inspiring thoughts of which we are capable are not thoughts of pleasure and fashion and worldly pursuits; the most inspiring reflections of which we are capable are thoughts of our responsibility to God, of our relations with God our Father and Savior, of the plan of salvation, of Faith in Christ for the forgiveness of sin, of our adoption and inheritance because of what Jesus Christ has purchased for us, of earthly peace and heavenly joy that has been prepared for them that love Him. The Sunday newspaper or love stories have nothing to be compared with the reflections on these subjects. The one makes the soul rich in Faith, love and repentance; the other impoverishes the soul. The one creates a hungering and thirsting after righteousness; the other unfits the spiritual nature, by quenching the Holy Spirit, from responding to impressions belonging to the higher motives of life.

A man had a garden in which the growth of vegetables was large and productive. Close by another garden produced dwindling stalks of corn a few inches high, without vitality sufficient to yield anything. The owner of the gardens said one of the gardens is as fertile and as well irrigated as the other. But weeds overshadowed the plants in one and prevented the soil and sunshine from giving it the vitalizing growth. This

illustrates how some have a flourishing spiritual life, while others have not spiritual vitality sufficient to produce fruits for the kingdom. It is because one places himself where the sacred reflections of the divine Spirit enrich the soul, while the other person, by trifling thoughts and worldly surroundings in which he places himself, prevents the nobler thoughts from reaching and vitalizing his spiritual nature. There is no growth in spiritual life where there is no Sabbath that brings the mind and heart to reflect upon the sacred truths of Scripture. God gave us the Sabbath because we needed release from the duties of earning a living, to be free to reflect upon the higher truths of religion. That is "remembering the Sabbath day to keep it holy."

Human nature is prone to follow the baser thoughts and motives even on the Sabbath day. "Not finding our own pleasure, nor speaking our own words," referred to in Isaiah 58:13, means that on His holy day we are to turn aside *from* the pleasures that the carnal nature prefers, and from the conversation we would naturally choose, *to* the thoughts and conversation proper for the sacred Sabbath. If we talk about pleasure and fashion and business and society we cannot reflect upon the sacred truths intended for the Sabbath. If we engage in conversation, reading or employments which violate the fourth commandment, we quench the Holy Spirit from our lives. On the other hand, those who engage in reading, thought and religious service

in keeping with the sacred day, are built up in Faith, love and obedience. That is the reason all have reported that, in their observation, those who use the Sabbath as a holiday or work day do not grow in the Christian life, while Sabbath keepers resist unbelief and godlessness.

Some ask if it is not proper to go on joy rides or visit on the Sabbath when they work during the six days of the week, and Sunday is the only time they have for such pastimes. Each one should carefully weigh his own motives and consult his needs with a good conscience, on this subject. Some facts bear upon this subject which we should keep in mind. The salvation of the soul is the highest necessity. The health of the moral and spiritual life is more important than the health of the body. Duties intended for the Sabbath are as important as the duties of any other day of the week. We may need rest and relaxation, but we may need spiritual refreshment more. Our preference is no more the safe law in this than in any other duty that calls for our time and effort. "What will it profit a man if he gain the whole world and lose his soul?" If employing men to labor on the Sabbath increases dividends but causes the men to become demoralized in character it is wrong. When Sunday outings give physical satisfaction but weakens Christian character they are wrong; for character is more important than our pleasure. But pleasure is not necessarily against character building. If

an outing on the Sabbath tends to physical upbuilding and does not detract from spiritual development it is right.

The worth of what has been said is illustrated by the life of a man, who lived a number of years ago in Virginia. He was receiving a small salary and was recommended by his pastor for a position as local railway agent. The young man knew nothing of it until he received the appointment at a salary nearly three times the amount he had been receiving. After accepting the new work, but before beginning it, he learned that he would be required to work on Sunday. He at once wrote to the railway company that because of Sunday work required he could not take the position. The pastor, learning of what he had done, commended him highly for the stand he had taken. The developments of later years make known what the right course is in such Sunday problems. That young man, today, is the president of the largest manufacturing plants in the city, whose product has a nation wide reputation. His influence is great, and he has not lost because he refused Sunday work. His character has become enriched as it could not had he accepted the Sunday labor. He is an elder in a Presbyterian church and is a most earnest and useful Christian business man. He has expressed himself that he has seen the benefits in his life from not accepting the Sunday work in the trying time, in his early years.

We do not need to go far to find many, who, like this man, have stood against attractive inducements for Sabbath breaking, and have become strong <sup>and</sup> useful Christian characters because of their stand. On the other hand, we fear that many have yielded to the temptation to violate the Sabbath, and have destroyed their Christian life, thereby. Some may be richer in purse because they have been heedless of the sacred Sabbath, but they are poorer in Faith. And it is doubtful, if in the end, they are richer in purse.

## CHAPTER IX

### CHANGE OF THE SABBATH FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK.

*“On the first day of the week (Greek, First of the Sabbaths) cometh Mary Magdalene early, when it was yet dark, unto the sepulchre.”*—JOHN 20:1.

*“We keep the first day of the week as the Sabbath, instead of the seventh, because our Lord arose from the dead on that day.”*—TERTULLIAN about 195 A. D.

THE first day of the week has been observed as the Sabbath since the resurrection of Christ, by the Christian people generally. Some have questioned the Divine sanction and authority for this change, from the seventh to the first day of the week. The belief generally is, that man's redemption and salvation from sin, completed at the resurrection of Christ, is now the foremost theme in our worship and religious service, as the work of creation was the theme that called for man's devotion chiefly in the former dispensation; “a new heaven and a new earth,” ushered in by the resurrection of Christ on the first day of the week, which we celebrate; and that this was appointed to us by Divine authority.

The Bible authority for the Sabbath on the first day

of the week, from the resurrection of Christ, is distinct. The Holy Spirit has called the first day of the week "*the Sabbath*" each time it is referred to in the Scriptures since the resurrection of Christ. This fact is not generally known or recognized. But the first day of the week is called "Sabbath," in the Scriptures, by the same Greek word which refers to the seventh day of the week before the resurrection. The reading in Matt. 28:1 is "In the end of the Sabbath (the Old Testament Sabbath) as it began to dawn toward the first of the Sabbaths, (translated, first day of the week, but the word is the same as was used for the day before,) came Mary Magdalene and the other Mary to the sepulchre."

The first day of the week is called the Sabbath, also, by the Gospel of Mark. In Mark 16:1, 2 we read, "When the Sabbath (Old Testament Sabbath) was past Mary Magdalene and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week (the first of the Sabbaths, it is in the Greek,) they come to the tomb." In the ninth verse of the same chapter Mark again calls the first day of the week Sabbath. "When Jesus was risen early the first day of the week (Sabbath, it is in the Greek.) He appeared first to Mary Magdalene." The words here are "prote sabbatou," meaning, the *very first Sabbath*. Luke calls the first day of the week

the Sabbath in the similar account in Luke 24:1, and John 20:1. Also in the same chapter 19th verse we read, "The same day at evening, being the first of the Sabbaths, (translated, 'first day of the week,') ..came Jesus and stood in the midst."

The Christians with Paul worshiped at Troas on the Sabbath, the first day of the week. Acts 20:7. The Christians at Gallatia and Corinth observed the first day of the week as the Sabbath according to 1 Cor. 16:1, 2. "As I have given order to the churches of Gallatia, even so do ye. Upon the first day of the week (Greek Sab-baton) let every one of you lay in store as God hath prospered him."

John about the year 96 A. D. wrote Rev. 1:10, "I was in the spirit on the Lord's Day," which evidently refers to the Christian Sabbath. Jesus met with His disciples and others on the Christian Sabbath, the first day of the week. "After eight days His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." On the day of Pentecost, fifty days after the resurrection, being another Christian Sabbath, the apostles were assembled. "All with one accord in one place" the Holy Ghost was given to them in power. Acts 2:1. Jesus met with His apostles after His resurrection forty days, "And speaking of the things pertaining to the kingdom of God." It is not improbable that then and there He established with

them the policy that henceforth they should use the day which memorialized the work of finished redemption, the first day of the week, as their Sabbath, and the day on which He met with them, not the Jewish Sabbath, and the day which celebrated a new theme of worship, our salvation through the crucified and resurrected Lord. For we find the early Christians referring to that day. Through the history of the church from that time reference is made to the first day of the week as the Sabbath. Today we find it almost universally observed. Where did it come from? There would be no motive in changing it without Divine authority. It is not a matter of any consequence, only, that all should observe the same day. And the Christian dispensation should honor the work of Christ, who was both Creator and Savior.

Ignatius, who was born about A. D. 30 and died about 100 A. D., and who lived with the Apostle John many years, wrote of "Living in the observance of the Lord's Day, on which our life has sprung up again by Him."

Barnabas, the Alexandrian Jew, wrote about the year 100 A. D. in the fifteenth chapter of his epistle, "Wherefore we keep the eighth day with joyfulness of heart, the day on which Jesus rose again from the dead."

Justin Martyr, a thoroughly Christian authority, flourished about 140 A. D., born 110 A. D., wrote in First Apology, Chap. 67, on "Weekly Worship of

Christians." "On the day called Sunday all who live in the cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits." Then he describes their religious services in observing the Lord's Supper, "offerings were made for the poor, the sick, the stranger, Christians were directed what to do upon the first day of the week, the Christian Sabbath," 1 Cor. 16:2. He afterwards assigns reasons why it is on Sunday. "Sunday is the day on which we all hold our common assembly. For it is the first day, on which God dispelled the darkness and the original state of things and formed the world, and because Jesus Christ our Savior rose from the dead upon it. . . . Having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration." Since he taught them of the weekly day of rest and worship on the first day of the week for on that day "Jesus Christ our Savior rose from the dead," it is a strong intimation that Jesus taught His disciples that the first day of the week is the Sabbath when He met with them after the resurrection.

The Bryennios manuscript written about 120 A. D., entitled "The Lord's Teachings through the Twelve Apostles to the Nations," Chapter 14 says, "But every Lord's Day, do ye gather yourselves together, and break bread, and give thanksgiving after having confessed

your transgressions."

Origen, who was born 186 A. D., writes that it is one of the marks of a perfect Christian to keep the Lord's Day. He adds, "Let us see what ought to be for a Christian in the observance of the Sabbath. On the Sabbath day, nothing of all the actions of the world ought to be wrought. If, then, you cease from all secular works and carry on nothing worldly, but occupy yourself with spiritual works, go to church, lend your ear to the Divine lessons and homilies, and think of heavenly things, exercise care for the future life, have before your eyes the judgment to come, look not to the present and visible things, but to the invisible future—this is the observance of Christian Sabbath." Homily 23 on Numbers.

The Christian Sabbath on the first day of the week, or the Lord's Day has been referred to in the writings, also, of Tertullian in the 2nd century; Felix A. D. 210; Cyprian A. D. 253; Commodian 290 A. D.; Peter, Bishop of Alexandria A. D. 300, wrote "We keep the Lord's Day as a day of joy, because of Him who rose thereon." These, it will be observed, lived before Constantine became a Christian Emperor and made Sunday laws. It has been advocated that the Sabbath was changed by Constantine making Sunday laws just before 325 A. D. But these show that the Sunday laws enacted by the first Christian Emperor, were only in harmony with what the Christian people

were observing, already. He would have no motive for changing the day out of the time observed by the Christian people. The Council of Nicea, A. D. 325, refer to Sunday as the day for Christian worship as a settled fact.

It should be observed that the Jews kept the seventh day as their Sabbath. The apostles, in going about entered into their synagogues and many references are extant of their Sabbath after the resurrection of Christ. These references have, no doubt, led many to believe that the Christians observed that day, as their Sabbath.

The time in which the seventh of rest is sacredly observed as a time for rest and worship is not important enough for this much space, was it not that many are unsettled in their convictions on this subject. Christian people in distant parts of the world are keeping both Saturday and Sabbath day, and the Lord honors all of them. When the Christian people of Australia are engaged in their public worship at 11 o'clock Sabbath morning, the Christian people of California are entering upon their secular pursuits on Monday morning. And when the Christians of Alaska are in the midst of their public worship from eleven to twelve o'clock Sabbath, the Christian people of Japan and the Philippines are purchasing their supplies for Sabbath on Saturday afternoon at four or five o'clock. To say that a certain period of time has been made sacred by the Almighty, which must be "the seventh day," when Christians must

observe their seventh of rest and worship, is unreasonable. The first day of the week comes every seventh day. The Divine appointment carries a sacred time and that time one seventh of the time. Fair minds and Christian charity should make it the same time, in each community, for all.

We are assured by those who have studied the subject carefully, that the day of the week for observing the Sabbath has been changed different times. Each year the people of God were required by Divine appointment, to observe the Sabbath at the time appointed for the annual feasts, which were definitely fixed by the day of the month, and the month by the new moon. This would require the shifting of the Sabbath one day, or two Sabbaths in succession at times, in the observance of these feasts as God appointed. All the people of God observed and recognized the set time of these feasts of the Passover, on the fourteenth day of the first month; the feast of Pentecost with its sacred Sabbath just seven weeks after Passover. The seventh new moon, or feast of Trumpets had to be observed on the fixed date of the eighth and fifteenth of the seventh month, and "the first day shall be a Sabbath and the eighth day shall be a Sabbath." The fifteenth of Abib, the day on which the Israelites went out of Egypt, was to be a Sabbath and was prominently recognized, so that the Sabbath could universally be made to conform to that date.

During these feasts seven Sabbaths were to be observed—two at Passover, one at Pentecost, one at the feast of Trumpets, one on the day of Atonement and two at the feast of Tabernacles.

The Sabbaths fixed, as above named, would require change of the *day of the week* to conform with the new moon or unmovable day of the month. The phases of the moon defined the months, in those days. The month has varied with peoples and times. The time of the feasts was fixed with the new and full moon, which does not conform with the time of the seven days of the week. Some of the passages of Scripture which bring out these facts follow:

Lev. 23:34, 39. "Speak unto the children of Israel, saying, the fifteenth day of this seventh month shall be the feast of Tabernacles for seven days unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath." Lev. 23:5-8. "In the fourteenth day of the first month at even is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread. In the first day ye shall have a holy convocation; ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days; in the seventh day is an holy convocation; ye shall do no servile work therein." Lev. 16:29-31.

"This shall be a statute forever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls and do no work at all, for on that day the priest shall make an atonement for you. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever." Ps. 81:3. "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day."

If the day for observing the Sabbath has been changed, it is vain to say that the observance of Saturday or what we now call the seventh day of the week is more acceptable than the first day, only because the commandment says, "six days shalt thou labor and do all thy work, but the seventh day is the Sabbath." The first day of the week is as much the "seventh day," of the commandment as the day now called Saturday. The observance of one day in seven, as a Sabbath is the requirement, and the Lord has honored the people who have used the first day of the week, the day which is commonly observed by Christian people, and which represents the resurrected Lord, the completed work of salvation as well as the work of creation, as much or more than He has honored those who oppose their day of worship and contend that those who are so observing the first day of the week are doing wrong. The chief virtue is to observe the custom of the people and unite in observing the same day as the day of rest and worship.

## CHAPTER X

### PLANS OF WORK

*“Be ye doers of the word, and not hearers only.”*—  
JAMES 1:23.

TOO much stress can not be placed on doing those things that bring results. We have been content to talk about what ought to be done instead of doing the work requisite for repairing the evident wrong. If half the effort which has been made in studying conditions and passing resolutions on existing wrongs, had been used in wisely directed plans for overcoming the evils, the Sabbath would not be on the decline. Resolutions against Sabbath desecration accomplish nothing unless they are sent where they aid in carrying out a plan for protecting the Sabbath. We know better than we do. Those who are employing Sunday labor would like to have the public help them to give the employees their Sunday rest; the Sunday toilers would like to have a plan brought about for their rest on that day; the Christian people regret to see the Sabbath so desecrated; but all the while conditions are growing worse because necessary actions are not put into operation to stop the Sunday

labor. We have not studied that phase of the work sufficiently. This is one place where actions speak louder than words.

An important part of the work, in bringing results, is interviewing employers of Sunday labor and others in position to act. It is in the power of one man, often, to release hundreds of persons from Sunday work. He usually needs a leader in Sabbath observance work to prepare public sentiment and to carry through the plan. Managers nearly always say that Sunday work and business have been reduced to the minimum. But this is no evidence, as facts have proved, that much can not be done. When the people are ready to act the manager will be willing to adopt a new policy and make a sweeping reduction in Sunday business.

Public Utilities Commissions, whose office is located at the state capitols, The Federal Commission on Industrial Relations, committees in legislatures and Congress, have in their power to establish measures for reducing or increasing Sunday labor and traffic. Recommendations, resolutions and petitions secured in public meetings, by any kind of vote, raising the hand, "Aye" or "No" vote or signatures and sent to them will mean much. Following is a copy of a recommendation to the Public Utilities Commission of a state, which would be effectual:

"To the Public Utilities Commission, Dear Sir—Believing that Sunday labor should not be required be-

yond that which is absolutely necessary; that each person is entitled to a day of rest each week, and an opportunity for religious services on the Sabbath; that railway and many other forms of public service is transacted on Sunday far beyond that which is necessary, to the certain physical, moral and spiritual detriment of those employed; that it is breaking down proper uses of the Sabbath, and, in turn is operating against the welfare of the people. We respectfully urge you to give most favorable consideration and action toward eliminating Sunday and seven-day labor, so far as possible, in all forms of public service."

Utilities Commissions have required railway companies to put on Sunday trains against the will of the companies, because they were not aware that public sentiment did not require it; and they have power to reduce Sunday labor and traffic, if the sentiment of the people will so indicate.

The public telephone is one form of Sunday labor that can be greatly reduced. Many towns have the service for certain hours, only on the Lord's Day, while other towns, with no more need, have the service continued throughout the day. Necessary calls can be taken care of the same as emergency calls at night, if such emergencies should arise. Ample opportunity for ordinary needs if Sunday service on the telephone can be had from an hour in the forenoon and an hour in the afternoon. For the same has been done by as in-

distrious people as any that may call for it throughout the Sabbath. The public Sunday telephone is a Sabbath breaker. It promotes godless uses of the Sabbath, requires people to labor so that they can not attend to religious duties, it disturbs the quiet of those who would keep the Sabbath, it educates the public, old and young, to disregard the day of rest. The excuse that the doctor might be needed on the Sabbath is only a pretense. Emergency calls can be arranged for.

Sunday mail is likewise, the occasion of much needless labor on that day. Before the post offices were closed in cities of the first and second class on the Sabbath day, children crowded into the post offices throughout the country, after Sunday-school. Three and four or more members of a family often called at the carriers' windows for mail. The youth were educated, thereby, to disregard the Sabbath. And when business letters and packages were received it promoted secular affairs on the Lord's Day. It was breaking down the day of rest. Even yet, in towns of the second and third class, in many places, the same downward drift continues. The facts have shown that better moral conditions prevail with a closed post office on the day of rest, and it gives many freedom from labor on that day. A petition signed by some of the people, with a conference with the postmaster, and sent to the Post Office Department at Washington, will remedy this evil. For the Department are desirous of abandoning

the practice of keeping their places of business open on the Sabbath wherever possible. The form of petition which has been used for Sunday closing of post offices is like the following:

"To the Post Office Department, Washington, D. C.  
Dear Sirs:—Whereas Sunday closing of post offices has proved a satisfactory method of handling of the mails, in many places; that no conditions seem to require Sunday mail service here more than elsewhere; that visiting the post office on Sunday is from habit, largely, not from necessity. Therefore, we respectfully petition for Sunday closing of the post office of . . . . ."

The opening of stores on the Sabbath is a practice that is needless, and is breaking down the day of rest and worship in many places. Most families do not patronize stores for anything on the Sabbath, and those that do not, flourish as well as those who do. The Sunday store is not a necessity, and its patronage breaks down the Christian life, both of the customer and the merchant. Drug stores are among the number that transgress. Scarcely any of the sales of a drug store on the Sabbath are for necessary medicines. Many arrangements can be made for securing what any may regard as necessary without keeping the store open through the Sabbath. It may, if necessary, be open for a short time. Druggists' clerks work from eight o'clock in the morning till ten in the evening, often, seven days in the week. Druggists, themselves, know

the wrongs of a Sunday drug store, and passed resolutions against it at their national convention.

The facts have shown that those who engage in Sunday baseball do not develop in the Christian life. It is worth a consideration as to whether those who are in any way participating in that and similar sports on the Lord's Day, are active in the work of the church. The most practical way of overcoming Sunday sports is by organizing teams with Christian young men in them, and with rules that no playing shall be engaged in on Sunday. This subject needs careful study, for many have not observed its relation to the proper use of the Sabbath nor the tendencies that Sunday sports have in leading into bad associations and demoralized life.

The closing of public gaming rooms has saved many young men from a worthless life, and their continuance, especially on the Sabbath, is a menace to the youth in any city or town. Their suppression may be easily brought about by a careful effort. An ordinance is the remedy. Almost any council can be persuaded to adopt such an ordinance if a proper effort is made for securing a petition. Following is a form for such an ordinance:

“An ordinance forbidding keeping open to the public on Sunday for playing games with admission fee or wager. Be it enacted by the council of the city . . . It shall be unlawful for any person, firm or association to require or permit any person in his or its employ, to

keep open any room, hall or tent, on Sunday between the hours of twelve o'clock Saturday night and twelve o'clock Sunday night for the playing of billiards, pool, cards or any game of chance, where admission fee is charged thereto or any fee or wager is to be paid in connection with such games, within the incorporated limits of this city. Any person violating the provisions of this act shall be fined, upon conviction, in any sum, not less than ten dollars nor more than one hundred dollars for each offense." A similar form may be used for preventing Sunday shows of any kind. The title should include in its statement all that is included in the ordinance.

All this requires a special work and special workers to bring results. And that means that support of Sabbath defense is essential. Public meetings on this subject must be held. Agitation and education is needed. We can never save the Sabbath by preaching the Gospel, only. This work must go with the Gospel, and must be done by special workers. The obedience or disobedience of the Sabbath has become a very light matter with many. The fact that when our population has increased 27 per cent. in the last decade Sunday labor has increased 58 per cent. bids us consider if this work is well done. And while our population and Sunday labor have increased so rapidly, Sunday sports have increased more rapidly.

Petition and recommendation properly used is the

remedy. By this method we let our light shine. Greedy and unscrupulous persons petition strongly for measures to Utilities Commissions and legislative committees, but the good people remain silent, and the measures are adopted which break down the Sabbath. One petition with a clear statement of moral worth in it will have more weight than many petitions for a Sabbath desecrating measure. But, too often, the one petition for moral defense is not presented, and the legislators feel that they are compelled to grant the measure. There is no person who feels it his duty and knows how to present the measure for righteousness, while many are employed for personal gain and pleasure seeking to urge unjust measures.

The petition of four hundred and fifty locomotive engineers of the New York Central Railway to Mr. W. H. Vanderbilt, some years ago, asking for Sunday rest, is worthy of study. "We have borne this grievance of Sunday labor patiently, hoping that every succeeding year it would decrease. But after long and weary service we do not see any signs of relief, and we are forced to come to you with our trouble, and most respectfully ask you to relieve us. Our objections to Sunday labor are these: First—This never-ending labor ruins our health and prematurely makes us feel worn out, like old men, and we are sensible of our inability to perform our duty as well. Second—The custom of all civilized countries, as well as laws, human

and Divine, recognize Sunday as a day of rest and recuperation; and, notwithstanding intervals of rest might be arranged for us on other days than Sunday, we feel that by so doing we would be forced to exclude ourselves from all church, family and social privileges that other citizens enjoy. Third—Nearly all of the undersigned have children that they desire to have education in everything that will tend to make them good men and women, and we can not help but see that our example in ignoring the Sabbath day has a very demoralizing influence upon them. Fourth—We believe the best interests of the company we serve, as well as ours, will be promoted thereby. We have watched this matter for the past twenty years. We have seen it grow from its infancy until it has arrived at its present gigantic proportions, from one train on the Sabbath until now we have about thirty each way; and we do not hesitate in saying that we can do as much work in six days, with the seventh for rest, as is now done. The question might arise, if traffic is suspended twenty-four hours will not the company lose one-seventh of its profits? In answer, we pledge our experience, health and strength that at the end of the year our employers will not lose one cent. But on the contrary, will be gainers financially. Our reasons are these; at present, the duties of your locomotive engineers are incessant, day after day, night succeeding night, Sunday and all, rain or shine, with all the fearful inclemencies

of a rigorous winter to contend with. The great strain of both mental and physical faculties thus constantly employed, has a tendency in time to impair the requisites so necessary to make a good engineer. Troubled in mind, jaded and worn out in body, the engineer can not give his duties the attention they should have in order to best advantage his employers' interests. We venture to say that nowhere on this broad continent, in any branch of business or traffic, can be found any class in the same position as railroad men. They are severed from associations that all hold most dear, debarred from the opportunity of worship, that tribute man owes to his God; witnessing all those pleasures accorded to others, which are the only oases in the deserts of this life, and with no prospect of relief. We ask you to aid us. Give us the Sabbath for rest after our week of laborious duties, and we pledge you that with a system invigorated by a season of repose and a brain eased and cleared by hours of relaxation, we can go to work with more energy, more vital and physical force, and can and will accomplish more work, and do it better, if possible, in six days than we do now in seven. We can give you ten days in six if you require it, if we can only look forward to a certain period of rest. In conclusion, we hope and trust that in conjunction with other gentlemen of trunk lines leading to the seaboard, you will be able to accomplish something that will ameliorate our condition."

Organizations in the United States which have been formed for Sabbath defense exclusively, are: The Lord's Day Alliance of the United States, with its auxiliaries; Lord's Day League of New England; The New York Sabbath Committee; The Woman's National Sabbath Alliance; The New York State Sabbath Association; Wisconsin Sunday Rest Day Association; Northwest Sabbath Association. Many have been rescued from the demoralization of Sunday work and Sabbath desecration and are in the Christian life and service today, by these organizations. No other efforts have brought more into the Christian life, from what has been put into them, than these organizations, which the Head of the Church has greatly honored by the seal of His power. Scattered throughout this country are workers in the church, who have been rescued from Sunday labor and Sabbath desecration by the field workers in these organizations. There are no better missionary enterprises for the saving of souls, as well as bodies, for the home life and good citizenship, than these Sabbath organizations.











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